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REV. BENJAMIN ALLEN

Late Rector of St. Paul's Church Philadelphia

MEMOIR

OF THE

REV. BENJAMIN ALLEN,

LATE RECTOR OF ST. PAUL'S CHURCH, PHILADELPHIA.

BY HIS BROTHER,

THE REV. THOMAS G. ALLEN.

TO WHICH IS ADDED,

THE FUNERAL SERMON

DELIVERED IN ST. PAUL'S CHURCH, FOR THE IMPROVEMENT OF THE DEATH OF MR. ALLEN, BY

THE REV. GREGORY T. BEDELL, D. D.

ALSO, THE HISTORY OF THE

BIBLE CLASSES OF ST. PAUL'S CHURCH,

Which was written by Mr. Allen in England, and there published since his death, for the benefit of his Family.

Chicago 1901

Philadelphia:

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Eastern District of Pennsylvania, to wit:

BE IT REMEMBERED, That on the nineteenth day of De-
[L S.] cember, anno domini one thousand eight hundred and thirty-one, THOMAS G. ALLEN, of the said District, hath deposited in this office the Title of a Book, the title of which is in the words following, to wit:

"Memoir of the Rev. Benjamin Allen, late Rector of St. Paul's Church, Philadelphia. By his brother, the Rev. Thomas G. Allen. To which is added, the Funeral Sermon delivered in St. Paul's Church, for the improvement of the death of Mr. Allen, by the Rev. Gregory T. Bedell, D. D. Also, the History of the Bible Classes of St. Paul's Church, which was written by Mr. Allen in England, and there published since his death, for the benefit of his family," the right whereof he claims as Author.

In conformity with an Act of Congress, entitled, "An Act to amend the several Acts respecting copy-rights."

FRA'S. HOPKINSON,
Clerk of the District.

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PREFACE.

Soon after I received the painful intelligence of the death of my beloved and only brother, the importance of presenting to the world some account of the incidents of his eventful life, was impressed upon my mind. I therefore resolved immediately to engage in collecting materials. But this work was much delayed by the information from one of his friends, that my brother had already prepared a memoir of his own history. Not finding, as we fondly hoped, this important document among his papers which were returned to us, I immediately wrote to his friends in England, presuming that by some means it was left behind. The answers received were unfavourable. Thus disappointed, I had, after much delay, almost abandoned my design, other difficulties also presenting. Finally, from the peculiar circumstances of my situation, which appeared to invite me to the work and labour of love, I have again determined, by the blessing of my Heavenly Father, to proceed, even should the facts thus thrown together, go no farther than the circle of intimate friends. I feel the difficulty and the responsibility of the work, and I would continually look to our gracious God, that he would so influ-

ence and direct my mind and heart by His blessed Spirit and infinite wisdom, that all my efforts may be conducted to the most happy issue, even the promotion of His glory, and the salvation of immortal souls. Amen.

THOMAS G. ALLEN.

Philadelphia, June 22d, 1830.

MEMOIR.

CHAPTER I.

THE PARENTAGE AND BIRTH OF THE REV. BENJAMIN ALLEN, AND INCIDENTS OF CHILDHOOD AND YOUTH.

In tracing back the forefathers of the Rev. Benjamin Allen, much apparent piety rises to view. Thus he was the child of many prayers. His immediate parents were reared in Rhode-Island; his father was born in Providence, and his mother in Newport. They accompanied the emigrants from that State, who first settled the city of Hudson in the State of New-York. In that place they were married on the 9th of December, 1787. Benjamin was their first child. He was born in Hudson, September 29th, 1789. We have the following account of his mother from her surviving connexions. Her sufferings for many years before her death were great. And her afflictions, we trust, were sanctified to her soul. She never made a public profession of religion; this, no doubt, arose in part from the fact, that there was no regularly organized Church in Hudson till after her death. However, to use the language of her friends, whose communications are now before me, she was "an excellent woman, a possessor of religion, and good evidence that she was born of God; a sainted mother." Under her peculiar trials, she bore up with Christian forti-

tude. A few days before her death, she observed she had lost all fear of man, and had *given herself entirely to God.* On the day of her death, she inquired if she was not dying, and she appeared much gratified with an answer in the affirmative. Her sister writes, "We trust she fell quietly into the arms of her Saviour, in whom she had so long put her trust, and who had supported her in her severest trials." In her conduct to her family, "as far as her privileges and circumstances in life would admit, she endeavoured to lead her little ones in the only path which would guide them to everlasting happiness." "She prayed with and for her children." Thus my brother was nurtured in the lap of piety, and his early years were spent under the fostering hand of one, who, out of much tribulation, has entered into eternal rest. She died of a pulmonary disease, April 4th, 1801, aged 37 years, and nearly 10 months. Benjamin was in his twelfth year at this time. His loss he considered irreparable. He ever fondly cherished her memory, and her affectionate and pious intercourse with her children. He always said, that the seeds of piety were sown in his heart by her hands. These were his feelings and views throughout his life. In the year 1827, I delivered a sermon in one of the churches in Maryland, in which I acknowledged myself indebted to the early instructions of my mother, as the instrument in the hands of God, of laying the foundation in my heart, of all my subsequent attainments and enjoyments in the spirit and usefulness to my fellows. A person present, afterwards informed me, that my brother on some former occasion, had made a similar declaration from the same pulpit, as to our mother's influence on his own heart and life. The happy effect of her instructions was speedily displayed in the opening mind and heart of my brother. One who watched over his childhood observes; "from the earliest period it was easily discovered that his disposition was amiable, and his heart

overflowing with the milk of human kindness." Another connexion states, that he "was always studious when a boy, and free from the follies incident to youth."

When about 11 years of age he left school and entered his father's store. Shortly after the death of our mother, our father broke up housekeeping, and took me to Providence, for the purpose of attending school, and boarding in his brother's family. In this journey my brother accompanied us. They soon returned to Hudson. I have a letter before me dated May 21st, 1802, which Benjamin wrote to me. In this letter he gives me the counsel of a parent, rather than a brother of 12 years. And he displays much solicitude, not only as to my moral deportment, but also as to the discharge of my duties towards God, and my preparation to meet death, as he says, "with a smile." From the evidence before me, it is manifest that his mind was early inquiring after knowledge, and his heart soon impressed with divine truth. Not long before his death, he observed to a friend in this city, that at the age of 13 years, he was acquainted with the enjoyments of religion in some degree. He would then retire for meditation and reading the Bible.

The first unfoldings of the bud of immortality, and the first feeble efforts of the rational soul to soar to Heaven, should certainly be gratefully cherished, especially as we are assured that the infinitely wise God favourably regards the day of small things.

A paper containing two prayers, signed by my brother, dated Hudson, May 20th, 1801, affords us a view of his early exercises. It should be remembered, that he was then between 11 and 12 years of age. The first prayer is a short confession of sins, and an acknowledgment of the justice of God in his judgments, and closes with this petition: "Be merciful unto me, O Lord, for my Saviour's sake, and receive me unto thy bosom, or guide me in thy ways."

The second bursts forth at its commencement with the notes of praise and adoration thus: "Praised, praised for ever be thy name, oh God, Most High! thy loving kindness, thy tender mercies are not withdrawn from the sinner. We are still surrounded by thy bounties: still permitted to praise thee, to supplicate thy favour, to adore thy wisdom, to celebrate thy goodness. Thus ennobled shall we repine and murmur at thy dispensations, if the thorns and briers of affliction are scattered in the way of our pilgrimage to the bosom of our Father, the dwelling of our God? We sinners kneel before thee in the dust. O may our prayers ascend to thy celestial throne. Look with an eye of compassion on us, O God, in this valley of death, this abode of sin. Our iniquities are great, but thine infinite goodness is still greater. We are polluted in thy sight; thou beholdest our impurities; yet thou hast not turned thy face from us: thou still vouchsafest to look on us in our misery with a propitious eye. Thou permittest us to implore thee: thou hast not abandoned the sinner. Eternal praises rise to thee. Thy works, O God, render thee praise! the beauties of spring, the serenity of the heavens show forth thy beneficence: the loud voice of thy thunders, the ratling hail, the howling storm, proclaim thy power: smiling joy glorifies thee. Thy justice is also glorified by the tears of sorrow. We have beheld the son of sin, frightful death. He has come to our dwelling in a form most hideous. Eternal praises be rendered to thee who hast received the *soul of the happy deceased into the regions of never-ending felicity.* Death has seized his victim. We shall follow one after another to the dark and silent grave. O thou who createdst the heavens! at whose word this world arose from nothing! they shall perish, the heavens and earth shall pass away, but thou art eternal. We dwell in bodies of dust. This dust shall be dissolved; but thou art unchangeable, and wilt raise to glory the sin-

ner who deplores his crimes, and the righteous man who mourns that his virtues are mixed with imperfections, and his highest attainments sullied by human frailty. Thou wilt gather them together out of the dust, to bestow on them eternal joys, angelic purity: for O promise ineffable! the seed of the woman shall bruise the serpent's head. Mystery sublime! mystery profound! wrapt in an holy obscurity, which no finite being can penetrate: but full of divine consolations. The sinner is reconciled to God; the offender is restored to peace and hope. Shall man then lament in the dust; shall he groan in despair, if the dream of life is alternately filled with joy and sorrow? Death approaches, it shall break the shackels of the soul and free it from the consequences of a just malediction. Then those, who, while clothed in dust forgot not their original purity, who loved virtue, who loved God, who kindled in their hearts the seraphic flame, shall be assembled together in their mansions on high to enjoy their incessant, eternal felicity—lost in their immensity, the first Archangel can but imperfectly *express* his sensations! man can only *feel* them."

This prayer is dated only a few weeks after our mother's death, and it evidently alludes to this afflictive providence. His use of the plural "we," leads me to conclude that he formed the prayer with the intention of using it in connexion with myself, as we were the only surviving children, although I have no distinct recollection of the circumstance, for I was not then seven years of age. Though this paper bears many marks of its being original, at least in part, yet if in the minds of some, it displays a clearness of apprehension of Divine things, and a sublimity of idea far beyond what could be anticipated from a child of eleven years of age; still the mere arrangement of the sentences and its adaptation to the peculiar providence under which he was passing, evidences a maturity of judgment, a liveli-

ness of imagination, and an ardour of piety which may well cause us with astonishment to exclaim, this is the Lord's work.

His poetical talent also began at this season to unfold, as appears from the following small manuscript volume of *attempts* at poetry, which I have found with his signature. It was commenced June 11th, 1801. It contains a piece on the death of General George Washington. One entitled the Last Day: on Wickedness: on Virtue: on the works of God, and an Acrostic on our mother. The last is as follows:—

"Pale death hath laid her weary,
On the cold earth and made it her bed,
Leaving all behind with joy,
Lovely in her Maker's image
Yonder sky she mounteth.

"Above now singing praises,
Lovely to be heard,
Louder and yet louder still,
Ever praising God above,
Now she reaps the fruits of virtue."

"June 12th, 1801."

This was but a few months after our mother's death. I find also the following in his own hand writing.

"Agur's Wish—*Prov.* xxx. 7."

"Oh Thou whose dictate all things did create,
And who assigns to every man his fate;
Protect me with thy providential care,
And be propitious to my humble prayer.

Restrain my thoughts within their proper sphere,
And let my words be honest and sincere;
Permit, if 'tis thy will, my lot to be,
Remote as well from want and penury,
As from abundant riches, and their train
Of empty pleasures, insolent and vain.

While here I live, great God vouchsafe to grant,
That I may know nor luxury nor want;
Lest my full soul despise thy holy word,
And with presumption ask, who is the Lord?
Or lest through indolence, I chance to stray,
From virtue, and her precept disobey.
Let discontent and murmur be suppressed,
And peaceful wishes reign within my breast;
That so my future days may all be spent,
In virtue, piety, and sweet content."

"BENJ'N. ALLEN, JR."

"Hudson, June 9th, 1801."

Another piece, written on the blank leaves of his Gamut book is before me. It is headed "Bunker Hill." On account of its sentiment and spirit, I feel constrained to give an extract. After referring to the field of battle in the first verse, it proceeds—

"Death will invade us by the means appointed,
And we must all bow to the king of terrors,
Nor am I anxious, if I am prepared,
What shape he comes in."

"Infinite goodness teaches us submission,
Bids us be quiet under all his dealings,
Never repining, but for ever praising
God our Creator."

The writer then expatiates on the resplendant glory of Jehovah, acknowledges his goodness, in judgments as well as mercies; exults in his reign, and declares his willingness to give his "life up when called to yield it." After this he is led to describe the scene at Bethlehem, and celebrate the praises of God his Redeemer. In the eighth verse he proceeds—

"Hark! whence that sound, hark! hark! the joyful shoutings!
See, see what splendour spreads its beams around us,
Turning dark midnight into noon-tide glory,
As it approaches."

"With pomp majestic, see the heavenly vision
Slowly desending, whilst attendant angels pour
Declamations, and celestial chauntings
Wake our attention."

"Fear not ye shepherds, 'tis the Prince of Peace comes,
Full of compassion, full of love and pity,
Bringing salvation for the lost
Of mankind."

"Go pay your homage to your infant Saviour,
And in a manger view the Lord of glory,
Meanly attended, yet the great Redeemer,—
Yon star shall guide you."

"Give God the glory, all ye hosts celestial,
Peace dwells on earth and man enjoys his favour,
Raised from death's dungeon, heir to life eternal
Through a Mediator."

It is evident from all the papers before me, in connexion with this early period of his history, that he was much occupied in the Gospel and its salvation. He kept a regular record of the deaths as they occurred in his native place. He copied from some author, no doubt, an Explanation of the Ten Commandments. This appeared to be his favourite exercise. Portions of these transcripts are now lost. The date of the first copy is March 11th, 1801, and this is "part 2d," thus we may presume that he had before been similarly engaged. We find part of another copy of the Comment, dated December 16th, 1801: and a third dated April 13th, 1802: and a fourth copy nearly finished, occupying considerable paper, and written in a fairer hand, is dated 1803, February. To this is also annexed the dates of 1804 and 1805. Perhaps it was his custom to copy this explanation of the Decalogues at least once a year. The explanation itself appears to be designed

not only to have a moral, but a spiritual and saving influence upon the heart.

A manuscript is likewise in my hand, entitled "a Prayer Book. Commenced, Hudson, June 12, 1801." It contains one prayer, and a second but partly formed. The first, let it proceed from his own inventive powers, or be copied by him from some other source; its appearing in his hand and his signature attached so unfolds the views and feelings of his soul that I cannot refrain from placing it here.

"A MORNING MEDITATION."

"Again, O God! thy kind mercy through another night has preserved me—thy visible guardian Providence, hath from danger defended me: Thou didst scatter balmy sleep over my animal spirits, by which I find my bodily strength renewed, and my mental powers refreshed. Adored be that Divine bounty, which hath granted me those conveniences, which numbers, far more worthy than I am, do not enjoy. How many, O Lord, have spent on beds of languishing, the darksome night—others with minds distracted, have passed the gloomy hours—some in noisome prisons, and awful to think on, numbers in the dismal confines of the bottomless pit—while unworthy I, have reposed sweetly, and now behold the cheering rays of the sun, feel his warm and genial influence—and am permitted to view the surrounding beauties of nature—the fields clothed with verdure, the bleating flocks, the sportive lamb, the sweet-scented garden, joined with the harmonious sonnets of the feathered race, may please my senses and fill me with amaze. But, my God! what are they, and what is the highest enjoyment all the works of nature can afford? Without thy presence all is vanity. The fanning breeze might as soon satisfy my natural wants, as all created things my soul.

'Without thy presence and thyself,
I am a wretch undone.'

"But O God! permit me, before I immerge into the business of the day, to find thee near. When I consider thy past favours, I bow with gratitude; with thankfulness my heart overflows. I have found thee not only at hand to support, but near to supply. How often hath the kindness of thy grace cheered me when drooping—kept me from wandering—and encouraged me when ready to halt. Recollection brings to my mind past morning visits, when thou hast prepared me for those occurrences, which in the day I had to pass through, though I knew it not. How often hast thou given me a portion from thy treasury, which hath been as a staff, a shield and a buckler, when I could not tell for why I had it! but such is thy condescension, such thy compassion, such thy friendship, O thou all-knowing, all-seeing, all-wise Jehovah! and hast thou not one blessing more, dear Father? Are thy store-houses empty, thou spiritual *Joseph?* or am I not known to thee? Begone my unbelief—vanishmy doubts!

Though for a moment he departs,
I dwell for ever near his heart,
For ever he near mine.

"Is it so, dear Jesus! Oh! why should I so grieve thee, as to doubt thy faithfulness? why should I thus sin to wound thee?

Lord, every sin's a dart!
And every trespass lets a javlin fly,
And every javlin wounds the tender heart.
Pardon, dear Lord! what I have done amiss,
And pardon, that wonted pardon with a kiss.

"Be with me this day, with thy gracious———let every mountain of difficulty become a plain—let me, though cumbered like Martha, experience Mary's comforts, and may my soul be kept unspotted from the world. And unto

thee praise be given, my God, my Redeemer. Amen. Hallelujah!

'When nature fails and day and night
Divide thy works no more,
My ever grateful heart, O Lord,
Thy mercies shall adore.'

BENJAMIN ALLEN, Jr.

"Hudson, June 13th, 1801."

The following unfinished prayer is in the same connexion—

"Most gracious Lord God, my merciful Father, my Creator, my Redeemer, and my Comforter. Thou, O Lord, soundest and searchest the secrets of all hearts; thou acknowledgest the upright in heart, thou judgest the hypocrite; thou ponderest means, thoughts, and doings, as in a balance; thou measurest their intentions as with a line; vanity and crooked ways cannot be hid from thee!"

Some interesting lines which he notes as written by the Rev. John Davis on the birth of a son, were copied by my brother, and dated December 16th, 1801. Two other manuscripts are also before me, evidently transcripts made by him. The first is on the "General Resurrection," dated December 25th, 1801. The second is a Prayer Book, containing a number of prayers for morning and evening, designed to be used by individuals, and in families and Sunday schools. These exercises of his mind, and these breathings of his heart after God, are truly remarkable in a boy of 11 and 12 years of age. His whole soul was evidently in this work. For, the mere outlines of his movements which are handed down to us at this day, display an amount of labour which must have nearly occupied all that portion of leisure time which, in ordinary cases, is given to childish amusement. Oh! is not this the consequence of the Holy Spirit's operations, who was then trans-

forming his nature, and preparing him for extensive usefulness, and for heaven?

Our parent closed his mercantile concerns, and we find my brother, December 13th, 1802, entering the store of Marchal Jenkins & Son, in the capacity of clerk. The circumstance of his receiving for these services, his board and two dollars per month, shows in what light he was estimated by his employers, both as to character and ability, he being at that time about 13 years of age. He continued in this, and a similar employ, for a number of years, giving, as far as we know and believe, general satisfaction, and his compensation increased to fifteen dollars per month.

Under the date of February, 1805, I find "Extracts from a letter," &c. giving "Directions in what manner to spend our time with a view to *God's* glory, and becoming a sincere Christian." It thus proceeds—

"The directions you will expect from me on this occasion, naturally divide themselves into three heads. How we are to regard *God*—in the beginning—the progress—and the close of the day. 1st. In the beginning of the day: It should certainly be our care to lift up our hearts to God, as soon as we wake, and while we are rising; and then, to sit ourselves seriously and immediately to the secret devotion of the morning." He enlarges to considerable length on this head, and the work is not finished. The above is written on paper folded so small, as evidently designed to be carried in his pocket. Thus we have to rejoice that his attention is still directed to the salvation of his soul, in a manner peculiarly interesting.

From the above mentioned period, to 1807, a space of near two years, there is a chasm in his history; nothing is left as a guide to our inquiries. Early in 1807, however, he is displayed to us under those peculiar circumstances of mental vigor and acquirement, which make it evident that he was not idle. Besides attending to the active duties of

his station, he must have laboured with unwearied devotion in the acquisition of knowledge.

In April, 1807, we find him ardently engaged in a Juvenile Debating Society. We have his answers in full to a variety of questions in connexion with morals, science, &c. In these, and the writings of this year, he displays a clearness of perception, a soundness of judgment, an acquaintance with science and history, not to be looked for in a youth of 17 or 18 years, whose chief time must have been necessarily given to the hurry and bustle of a mercantile life. His Christian principles and feelings, although not so prominent in these writings, yet they are not lost sight of. In his arguments in favour of civilization, he assigns to the truths of the Christian religion, the entire agency of turning the balance of happiness against the savage, and in favour of the civilized state. He also observes on this subject—"We see the savage wandering in the mazes of error, as to that essential point of happiness, religion. How much real happiness do we experience from the knowledge of the Christian religion! Upon this depends all our true enjoyment: this is the firm bond which connects man to man by the indissoluble cords of love and friendship: it teaches us to restrain our passions and evil propensities, and to pursue that course of conduct which is the most beneficial to our welfare and happiness here, at the same time that it holds out to our view the comforting assurance of a blessed immortality in a future state. It dispels the clouds of darkness and error with which the mind was before enveloped, and causes that light and joy to break in upon our souls, which enables us to rejoice under the most severe trials, and turns our darkest prospects into means of good."

In order to give some view of his political feelings at that period, we notice one of the subjects which was argued before his society—On the utility of a war with Great

Britain. After this he examines the subject more accurately, and writes a dissertation of considerable length, which was published December 29th, 1807, in the Balance, a paper published in Hudson, by Harry Croswell, Esq. His object is to show the inexpediency of engaging in a war at that time, from the unpreparedness of the nation. But we will permit him to speak for himself: "Let those who say this is a favourable season for America to go to war with Great Britain, bring home their wandering eyes from the bloody fields of Europe, and fix them on the situation of their own country. Look at our harbours, at our shipping, at the dreadful situation of our frontier inhabitants, surrounded by cruel and bloody savages; examine the situation of America throughout, and compare it with its probable situation after a few years' war! and let such restrain their ardour, at least until we are placed in some situation to defend ourselves.

"Notwithstanding all the evils ready to fall upon them; notwithstanding the fearful odds we have to encounter, the citizens of the United States, animated by that spirit which led their forefathers to assert their rights and claim independence, evince by their zeal and patriotism, that they are prepared to encounter all, and to hazard all, rather than submit to aggression. And though death has deprived us of the wisdom and bravery of a Washington! and though an untimely grave holds the remains of a departed Hamilton, and many other heroes of the Revolution! Liberty can still find heroes to lead her sons to victory or death."

He also wrote an obituary notice of the death of one of his associates, Daniel Bingham, jr., a part of which was published in the Balance. In this his imagination takes some lofty flights indeed. We wish, however, to present some few extracts, as additional testimony to his religious views and feelings. Speaking of death in connexion with his fellow, he observes—"Terrific death—terrific!—not to

thee—while with an eye of faith that pierced the dark and shadowy valley, the glories of immortal blessedness were seen: delightful orisons to the Almighty employed the fleeting moment; and thy latest breath ascended like sweet incense to 'God's holy throne,' loaded with prayer and praise. If, in its passage through the trackless ether, thy happy spirit cast one 'lingering look behind,' (the hope of Christianity bids us say,) it but mourned the lot of those, who, still allied to terrestrial objects, were unaccompanied by heavenly ministers, and detached from angelic bliss." "He with benignant pity views our sorrows, and pointing to the beauteous daughter of divinity, bids us with resignation yield him up, and in religion find that solace which the prospect of true happiness affords,—with hope look forward to the time when the consummation of virtue shall wipe away all tears, and the name of sorrow be lost in boundless and eternal bliss."

In comparing the attractions of nature with those of virtue and religion, he adds:—"Sublimely beautiful the appearance of the heavens! 'orderly is nature in her course!' and wonderful the structure of the earth!—More vast! more beautiful! far more transcendently glorious is true virtue in its operations and effects; more valuable than the 'gold of Ophir,' is religion; and more to be prized than the plaudits of mercenary millions is the testimony of an approving conscience."

"View the dying Christian, cheerful and serenely happy he yields his breath, and in his Saviour's arms his soul reposes in the sure hope of glorious immortality."

The date of the above is 1807, my brother being 18 years of age.

I have also before me a part of a manuscript "Poem on the agony of Jesus in the Garden." This has no date, but from the hand writing, it was probably written about this time, if not before. Thus a view, merely of the subjects

which occupied his attention, and excited his inventive powers, gives us the cheering hope that his aspirations were after holiness and God.

His affectionate disposition was truly displayed in his conduct towards me. Though he was nearly five years older than myself, yet our hearts were so united that I remember, before I knew the true import of prayer, of praying that I might die first; under the impression that I could not endure the pang of being left in this world without him; and these feelings of brotherly affection were, I believe, reciprocal. Of an evening we would meet at his store, and at our separation for the night, for we boarded at different houses, we would kiss each other. These feelings and his anxious solicitude for my welfare, are fully unfolded in the manuscript which next invites our attention. It is a letter from himself to me, and occupies two large sheets of paper. I cannot refrain from making a number of extracts, especially as it not only unfolds his own character, but appears so well adapted to general usefulness among the youth.

"Hudson, April 11th, 1808.

"Dear and only Brother,—

"Bound to you by the strong cords of affection, as well as by the ties of nature, it is natural that I should feel a lively interest in whatever concerns your happiness. Born of the same parents, nurtured in our early years by the same fostering hand, experiencing the same causes of joy and sorrow, the union of heart between us should be pure and lasting, our solicitude for the welfare of each other should equal the solicitude for the welfare of ourselves: a spirit of mutual fraternal love should guide our conduct, and call forth our prompt endeavours. Such a spirit, I hope, now directs my efforts and guides my pen to the aiming at the promotion of your good. When thinking of you, entering as you are, upon the great theatre of action, stepping

forth upon that course which will terminate in happiness or misery, anxiety awakens within me; fearful apprehensions arise, lest you should mistake the means of obtaining true happiness and become lost in the gulf of error and vice. You have a character to form; the foundation of a reputation to continue through life, is now to be laid; this is your golden opportunity, this is your time to establish such a good foundation as shall prove stable and lasting, to acquire such habits as in the ingenuousness of virtue shall not make you ashamed."——"Let me first intreat you to pay the strictest attention to religion. Religion is the foundation of all true happiness: from" this "fountain flows the streams of pure and lasting felicity; of that felicity which shall continue throughout eternal duration. In following the dictates of true religion, (which are the dictates of Almighty God,) you will enjoy peace of mind, comfort under every trial, support under every affliction, and when death shall remove you from this sublunary world, an admission to the regions of everlasting life, where happiness will be unmixed. You were created by a Being who is pure, wise, holy, just and good—above, far above all mortals; a Being who dwelleth in the heavens, and from thence looks down upon you, and takes notice of every thought, word and action."——"If you behave well, if you obey his commandments, and act as a Christian ought, loving and fearing him, he is satisfied with your conduct, he then regards you with smiles of pleasure, and will support and comfort you in need, will cheer you under all trials, and look upon you as a son. But if, on the the contrary, you do not behave well, if you disobey his commandments, if you disregard his Sabbaths, and neglect your duty, he will be displeased with you, he will withdraw his approving smiles, and regard you with frowns of anger; then, if in affliction, where will you look for support; if in death, where will you look for comfort, hope and salvation?—

that God whom you have offended, standing ready to judge you and demand an answer for your sins. Do not think that you are too young to die: death bears down all ages and conditions: you daily see the young carried to the grave, and who knows but you may follow next?"——"Let me intreat you then to be prepared: prepare for the solemn moment, let it come when it will. Behave well, conduct yourself as a Christian, and you may welcome your final hour as one that will lead you to happiness: you may smile at the grim tyrant's approach, and yielding up your breath, sweetly sleep in the arms of Jesus and your God."

"That you may be assisted to do right, *never forget your prayers.* Before closing your eyes at night, pray to the Most High to protect you, to watch over and assist you: and in the morning return thanks for the preservation and blessings you enjoy; pray for a continuance of them; pray for Divine assistance that you may be enabled to walk in the right way."——"*Be attentive* in your prayers. Do not think that it is of no consequence whether or not you pay attention to what you are doing and saying; but recollect that you are addressing an infinite, an all-holy Being, the Creator and Governor of the universe: recollect, also, that he hears what you are saying, and sees in what manner you pray: be, therefore, serious and devout; think only of the Being before whom you are, and of the petitions and praises you are offering unto him."——"Remember the Sabbath day to keep it holy. Attend meeting regularly and be orderly in your behaviour while there. Pay attention to what the minister is saying, and endeavour to collect good advice from it; when he prays, pray secretly with him for the blessing of the God you worship."

"You should never let the Sunday pass without reading in the Bible; do not be content with reading only one or two chapters, but read several. It would be useful for you to begin the Bible and go through with it in rotation, pay-

ing attention as you go along. You should also pay attention to your Catechism."——"It is improper for you to read story books and such like on Sunday, as they are unfitting for the day, and prepare the mind rather for levity and play, than cheerful seriousness; I say cheerful seriousness, for religion does not render a person gloomy and melancholy, but cheerful and comparatively happy."—— "Attend your school regularly, endeavour to improve in your studies, now is the time for you to lay in a store of knowledge that shall be useful in your future years: if you mispend your time now, you will then regret your folly." ——"Avoid bad companions."——"By leaving the company of bad boys you will have much time to improve to advantage."——"By paying proper attention to useful books, you will gain much knowledge and satisfaction: your mind will be enlarged and improved; you will learn the history of the world from the creation: following the pen of the historian through successive ages, you will become acquainted with the men and manners of ancient and modern times; you will trace the rise and fall of nations, the revolutions of empires; the finger of Providence will be contemplated, ordering and directing throughout."—— "You will also be able to see the superiority of virtue, and the downfall of vice. Such, my dear brother," "are the advantages to be derived from reading."

"Be gentle in your manners and temper towards others." Evil tempers "are like the canker worm, destroying all peace and contentment, not only in yourself, but in those around you."

"Your surviving parent feels anxious for you. He regards your welfare and your conduct with a parent's eye, and if you do well, you will give him pleasure, but if you do ill you will give him pain."—"That dear parent whom an all-wise God has thought proper to deprive you of—that sainted mother, o'er whose earthly tomb seven revolving

suns have shed their beams: that mother looks down upon you, she beholds your conduct, and (if an anxious thought ever crosses the bosoms of the blessed,) she regards you with an anxious eye, she smiles upon you when you travel the right path and behave well. My brother, have you forgotten her? No, may we never forget her, may her precepts be engraven on our hearts in indelible characters, may the remembrance of her example cheer us on our way, may it animate us in embracing the cause of virtue—may it animate us"—"in the hour of death; and may we at last join our parents in the realms of joy, never more to be separated. Do not disappoint me—I humbly expect and hope by the grace of God, to meet you there—our mother expects us there—there may we all meet."

"Such advice as I have attempted to give you, I trust would have been my mother's, had she been alive. She taught us to respect religion—she taught us to say our prayers—she taught us to respect the Sabbath, to read our Bibles, to say our Catechism. Our honoured father also taught us."—"Duty to parents is one of the highest we can exercise; many nations have punished with death the persons who were disrespectful to their parents. Our father, not only from the relation in which he stands to us, but also from the pains he has taken with and for us; the nurturing hand with which he has trained us up, deserves our affectionate regard, our dutiful respect: pay to him, my brother, the respect you owe; obey him, be careful not to give him uneasiness, but contribute as much as in you lies to his happiness and satisfaction."

"Virtue carries with it a reward, which, though only an earnest of a greater one still to come, is nevertheless highly valuable. When a person behaves well, he obtains not only the approbation of his Maker and his own conscience, but also of the world. Envy may detract, and malice may injure, but the *good* will behold virtue with delight: if in

a young man they will encourage and assist him, they will employ him and enable him to enjoy worldly favour and prosperity." "By behaving well, you will always possess that assistance and support which the world cannot bestow; your Maker will support you."—"Should you be spared, the testimony of a good conscience will accompany you to its latest evening; and when your head is silvered o'er with age, the retrospect of a well-spent life will afford you joy and delight—in the hour of death, and in the bliss of eternity, your good deeds will then rise up in remembrance, and add new blessings and supports."

"Do not regard this as unworthy of particular attention; I have wriiten it with a view to your good, hoping that you will peruse it often, and attentively follow the advice it contains; by so doing you will promote your welfare, both here and hereafter.

Your ever affectionate brother,
BENJAMIN ALLEN, Jr.

"THOMAS G. ALLEN."

It should be remembered that when this was written, my brother was between 18 and 19, and I was between 13 and 14 years. The foregoing epistle I carefully preserved, and from its being so much used, I presume I perused it often. For some years it was my only visible guide; and I now have reason to believe, that, by the blessing of God, it was made the instrument of great good to my soul. No other apology, I trust, is necessary for making so long an extract.

We have thus brought down my brother's history through a most interesting period; a period in which the foundation of mental vigor and holiness of heart, was carefully and firmly laid. And as at this period every movement of the mind and soul is important, I hope no objection will be made to the numerous references to his manuscripts.

CHAPTER II.

HIS REMOVAL FROM HUDSON—HIS RESIDENCE IN BERLIN, AND HIS CORRESPONDENCE.

From the date of my brother's last letter to me, April 8th, 1808, until September 5th, 1809, I again find myself left with a very imperfect guide as to his movements. At the last mentioned period he commenced a correspondence with me, which was continued till his death. At that time he was residing in the county of Berlin, twelve miles from Albany, and had charge of the store which was connected with the Rensselaer Glass Factory. He removed to that place within the period above specified.

Previous to his removal to Berlin, he spent some time in Lansingburg, and pursued his studies under the direction of the late Rev. Samuel Blatchford, D. D. The object of his removal to Berlin, and taking charge of the store, was, that he might cover his expenses, at the same time he was occupied in his favourite pursuit, to qualify himself for the ministry of the gospel. His mind, no doubt, was early exercised on this subject: and in 1809, an afflictive providence was displayed in connexion with our family, which, I believe, constrained him to devote himself more entirely to the cause of the blessed Redeemer.

On the 24th of August, Dr. John M. Mann, who married our mother's only sister, was drowned in crossing the Hudson River. He was passing from Hudson to Athens, to attend a patient, and by the turning of the ferry boat, he was knocked over by the boom. He continued above water

some time, but before the boat was turned round to his assistance, (the ferryman being under the influence of spirits,) his body was so exhausted, that he sunk to rise no more in this life. This event, so sudden, and so afflictive to society, to the church, and especially to his wife and five helpless children, who were thus, in a moment, deprived of their only earthly protector and support, produced a powerful sympathy throughout the city of Hudson. And I believe it was so sanctified to the soul of my brother, as to direct the current of his affections more immediately towards God and holiness, and induce him to take a more decided stand in reference to the ministry.

Dr. Mann had recently united himself to the church, and was considered as born anew in Christ Jesus. When his body was found, an unfinished prayer was discovered in his pocket, which was designed to be used in connexion with others, perhaps with his family. Thus we have reason to rejoice in the hope, that his death, though unexpected, yet to him was infinite gain. This providence is repeatedly referred to by my brother. He points to it as the means of good to his soul. In his letter to me, dated September 10th, 1809, he writes, "Indeed, our greatest blessings often appear in a questionable shape. Even the death of our uncle Mann, though very painful and afflicting to us all, may be made the means of great benefit. It may cause aunt to be more resigned to the will of heaven, more in a state of preparation for death. It may cause our cousins to pay more attention to religion, to become truly pious. I have some reason to believe, my dear brother, that it has been made the means of benefit to me; and I hope, I sincerely hope and pray, that it may have a good effect upon you, that it may make you more attentive to religion than you have been, that it may make you read your Bible more frequently and regularly, may cause you to attend more

strictly to the Sabbath; to attend meetings more regularly, and be more attentive while you are there."

On another occasion he writes, "If it should ever be the will of Providence, my dear brother, that I should be witness to your death, may it afford me as much consolation as your uncle's has; viz. to see you die the death of a Christian, and beloved and lamented by all who knew you." He again and again directs my attention to our dear Mother and Uncle, as united in the enjoyments of the bliss of heaven: he urges me to prepare, and expresses his own ardent desires of meeting, and uniting with them in eternal praise.

In connexion with this subject, aunt Mann writes to me as follows:—"At the time of my greatest affliction, your brother's anxiety and tenderness for me, made an impression upon my heart, which has never been effaced. I think this was about the time he was brought into the Redeemer's kingdom; and his views of the happiness of heaven, and the glories prepared for all who died in faith, exceeded every thing I at that time had witnessed. I recollect one letter he wrote to me, which evinced that he had received as much of the Holy Spirit as is possible for us poor mortals to bear. He said he was walking on the banks of the Hudson River, meditating on the happiness of those who had already arrived at heaven: he was so much carried above the world, he imagined he could hear the voices of the redeemed around the throne of God. This was soon after the death of your beloved uncle, and no doubt but the remembrance of him and your beloved mother, led his thoughts to these reflections."

My brother continued in Berlin about a year. While there, he devoted much of his time to his favourite studies. He placed himself, in some degree, under the direction of the clergyman at Sand Lake. He would walk to that place from his store to be examined. He boarded in the family

of Major Frothingham at least one year. "His mind was so completely abstracted from business by his theological studies," that it was thought advisable for him not to continue in the store. In fact, his whole soul was so absorbed in preparation for the active service of his Heavenly Master, "that he could not be reconciled to a mercantile life. He gave up his worldly prospects in this place, with a determination to prepare himself for the ministry. He had no property, but trusted there would be some way provided for him to accomplish" an object "so much desired."

In the midst of his numerous engagements, he did not forget his only brother from whom he was separated, but, as is evident from his correspondence, he continually watched over me, with all the anxious solicitude, and all the tenderness and affection of a parent. He carefully noticed the gradual unfoldings of my mind and heart, and led me on step by step, until I was enabled to have my name enrolled among the people of God. And this exercise was not only beneficial to myself, but it no doubt was the means of much benefit to his own soul, in enabling him to bring himself more completely under the discipline of the Gospel.

The following extracts from his correspondence with me, not only display his talent in accommodating his admonitions to a younger capacity, but they also show that his treasure and heart were beyond the grave.

In his affectionate counsel, he keeps prominently in view the improvement of my time, talents, and opportunities; avoiding bad company,—reading the Bible,—keeping the Sabbath,—attending the Sanctuary,—private prayer, and preparation for death. September 10th, 1809, he writes—"Placed at a distance from you, it only remains for me to converse with you by letter, or the language of others. This scarcely comports with the extreme solicitude I feel for your welfare; but it may be for the good of us both.

We are in the hands of Him who can do with us as he pleases, and can bring us good from any situation or circumstances he sees fit."—"Be careful, my brother; avoid *bad company*. Avoid those who would corrupt and lead you astray, more than you would deadly poison. If they attempt to laugh at you, and draw you with them, let them alone, pity them, go on and do right yourself, and then all who are good, will respect and love you; you will feel better satisfied with yourself, your own heart will tell you you have done right, and when you grow older, you can look back on past days without that regret and pain that you would otherwise feel. Let me ask you one serious question; ask yourself the same; you know what death is, and what is the consequence: Suppose you had been placed in the situation of uncle Mann, would you have been prepared to die?—Prepare yourself, I entreat you, for awful indeed are the consequences, if you are not prepared."

"Whenever you are at a loss for company, rather than go with those who will injure you, retire to your books, improve yourself in solid knowledge. At suitable times go to your aunt Mann's and other proper places, or walk alone, or with your father. You will but do as your brother has done in part before you, that is, when he has done as he ought to have done, and when he has not, he has repented of it, you may depend upon it. You now possess uncommon advantages. You have a parent with you who will assist you by his counsel, and will do for you as he thinks best for your good. I need not tell you to respect him, Thomas;—you will—you do—undoubtedly. You have valuable friends—you have the Gospel preached to you—you have access to the *Bible, in which, my dear brother, I now request you to read one chapter every day*. The same I have requested of your cousin Milton, and as you are my brother, I will request you to read two verses more; and in reading them, think of your affectionate brother at Rensselaer—Benjamin

Allen, jr., who can only advise you at a distance, and pray for you, which he does sincerely, often, and fervently.—Write, I am anxious to hear from you."

Again— "September 5th.

"It appears almost needless for me to request you to conduct yourself aright; you must be yourself sensible of the necessity of it to your happiness, and the satisfaction of others. You know, that unless you do well, you cannot obtain the lasting esteem of the wise and good; and without improving your mind you cannot be so useful in the world, nor be so much respected. Be attentive, therefore, my dear brother, to your books; be attentive to the good advice of your friends; read your Bible; attend strictly on the Sabbath, shun bad company as you would poison, or it will ruin you; read the letter I wrote you some time ago at home,—farewell."

September 15th, he writes,—"Dear Brother: Don't be discouraged"—"I hope yet, by your endeavours to improve yourself, to see you a useful citizen, and a good Christian. With what a pleasing pride shall I behold my brother rising to respectability," and displaying "a good example to others, by his moral and religious conduct. Obey the dictates of religion—of your Bible, my brother—it is the only means of securing happiness. What else supports your aunt Mann?—Now is your precious time; lay a good foundation of virtue and solid knowledge, and, if life continues, the latter years of your parent may be solaced"—"while society will do you honour, and a glorious reward await you at the end of your course. My prayers you constantly have. Your affectionate brother."

"September 26th.

"Dear Brother,—

"Did you know how much pleasure the prospect of your improvement affords me, I believe you would exert yourself more and more, scarcely suffering an idle moment. Husband your time—I beg of you use it well; not only will you be better in consequence, but *a strict account will be required.* Be with your aunt and cousins as much as you can; treat them affectionately; treat aunt as your mother, she has been a mother to us, and you will greatly alleviate the anxiety of your affectionate brother."

"October 22d," he writes,

"Dear Brother,—

"How great is the advantage you enjoy, in being able to attend meeting every Sabbath, while here we are liable to be without, one out of four. To-day I suppose there will be none. Great is the satisfaction arising from a proper and orderly attendance upon divine worship. Happy are we, my dear brother, in having been brought up in the habit of it. Extremely favoured are we in having been born, and living in a country where the Gospel is known and preached, and its inestimable advantages may be enjoyed." "And what a delightful pleasure do they afford. Let, my dear Thomas, let others seek their pleasures elsewhere, if they please; but do you, but let us, ask humbly, fervently, and piously for assistance, that we may be enabled to seek the pleasures of religion, the joys of true, of pure, of everlasting happiness. Oh, my brother, if you knew how much I have been enabled to enjoy and to rejoice, bad and undeserving as I am, you would, I believe, try to join me, or rather you would take the Bible for your counsellor, and your gracious God as your best friend. However, to him I pray; in his hands I leave you. May he graciously

have mercy on us both, and enable us to meet in heaven." "Here I sit in my pleasant little room writing to you, while you are probably at meeting, or just going, to enjoy and improve by the service of the afternoon. Well, my brother, may you be enabled to do well, to do right. I mean, especially, may you be preserved through the temptations of youth that surround you; be supported and strengthened through life and in death, and finally be removed to everlasting happiness. "I have been to see a young man who is supposed to be near his end; you see, my brother, the young may die as well as the old." "Adieu, write often, your affectionate brother."

"November 7th.

"Dear Brother,—

"That life is uncertain, as you say you see. When we rise in the morning, we know not that we shall see the evening. Time passes on with hasty wing, and stops not for us to prepare ourselves. Let us then be prepared. Let us look to" God "for that assistance which he will readily, upon proper application, afford us. Make your peace with your God, and you may truly see thousands fall on your right hand and on your left, and you know no fear. An Omnipotent Being supports you, orders all your lot; in fact, he does that in every situation, but when you are peculiarly his, he has promised that he will cause all things to work together for your good." "Continue constant in the practice of your duty, avoid bad company, read your Bible, keep the Sabbath, pray, try to improve yourself; thus will you gain the favour of your Maker, and the love of all good men."

"November 16th.

"My Brother: Where were you in the afternoon of Sunday? I hope you are not going on as once, viz. staying away

from meeting, or running about from one meeting-house to another, when there is meeting in your meeting-house! Perhaps, however, something was the matter; let me know.

"Do you pursue the good and excellent practice of reading one or two chapters in the Bible every day? Hoping that you do, and that you strive earnestly and constantly, by every other laudable means to improve yourself, I remain, with solicitude, with much anxiety for your welfare, your affectionate brother."

He also writes— "December 16th.

"Be not disheartened, my dear brother. You have our kind father with you. You are under the kind care of a Heavenly Father, who has your destiny in his will, and orders all your lot. Do your duty in all things; endeavour to sustain a good character; attend to the business of your station; be peaceable, be contented, improve your mind, *avoid bad company*, attend to the duties of religion, read your Bible, read it every day. I entreat you, never lie down or rise up without prayer. To our Heavenly Father, I commend you; in his gracious hand I leave you, hoping, that, after oft meeting below, we may meet in the realms of Heaven, together with those friends we have tearfully consigned to the sorrowful mansions of the tomb, never more to separate. Farewell, fare you well, my dear brother. Adieu, with prayer, sincere prayer."

Again— "January, 1810.

"Dear Brother,—

"Shall I repeat the advice I have so often endeavoured to give you? I hope I need not." "Do as I endeavour to do; strive to improve yourself by reading and study." "Be a little ambitious, but let it be a laudable ambition, an *ambition to do well*. With much solicitude and sincere affection, I remain, my dear brother, yours."

"February 11th.

"By our dear father, I send you this. With him, I have had the great pleasure twice to attend meeting to-day. He leaves here to-morrow for Albany, and from" thence "for Hudson. You, my dear brother, have an opportunity to attend meeting with him every Sabbath; to me, it is now unusual. That you may properly appreciate this, and the many other advantages you enjoy, is the ardent wish of sincere affection." "Conduct yourself well, my dear brother." "Above all, do your duty to your God. Remember, remember you must die, and there is a futurity; an *eternity* in which you must be always happy or miserable. What can you gain by doing wrong? Nothing. What will you gain by doing right? Every thing. Do well, then, I entreat you, and not by a few hours of disobedience to your Maker, get a never-ending eternity of pain and misery. Prepare yourself." "Pray to your God, your merciful Heavenly Father, for assistance, and push resolutely on in the path of virtue. Be not discouraged, never, but keep strait forward, and you need not fear." "My heart yearns with solicitude for you. I have been reading some of mamma's letters to-day. Oh, she was an excellent woman. Remember she was your mother; and may I not be allowed to say, she expects us in heaven? Do right then."

"March 21st.

"Dear brother: I think, now, you must feel the necessity of exerting yourself to obtain something of an education. The time is short, and now, more than ever, I feel sensible you will strive anxiously to improve it." "Study in odd hours, in all hours, except Sundays. Then read as you ought. Go to meeting." "My anxiety is extremely great. Do strive, I beg of you. Do well, well, well. Adieu,"

" June 11th, and September 10th.

" My Dear Brother,—

" I am so anxious for your present and eternal welfare, that I have " arisen " from my bed to write a few lines, now it is upon my mind, to impress it upon you to be serious, and attend to the things of religion. Thomas, if you get rich, you cannot be happy without religion. You see how unhappy those are who are not religious, and how happy they are who are truly religious. Remember our Uncle and Mamma. Do you not wish to meet their approbation; to meet them? Not only are they happy now, but they will be so for ever; and far happier than " any " can be in this world." " Remember your Bible and your prayers; and oh, may God have mercy upon you now and for ever, and take you into his kind care and keeping for Christ, the dear Redeemer's sake, Amen."

" Be not afraid of being laughed at; pity them if they do." " Commending you to our Maker, with prayer, I say adieu, with a full heart."

" June 17th.

" My Dear Brother,—

" I hope you do not omit any opportunity of attending divine service, nor reading your Bible every day. Be in the means of grace, that God, most merciful, may make you happy by making you a Christian. Although I seldom write to you, I often think of you, and remember you in my prayers to our kind, Heavenly Father."

" Am closely engaged in study when I can." " Let resignation and improvement mark this instance of bereavement, my dear Thomas." (The death of our grandmother.) " Do, I entreat you, let it make you prepare for the same."

" One young man was drowned here on Sunday; four boys in Albany. You know not how soon you may go.

Oh, my dear brother, pray earnestly, every night and morning, as well as other times, that your kind and Heavenly Father would make you wiser and better. Enter into his service now, and you will be happy for ever; do, Thomas; I entreat it of you as the greatest favour you could grant me; and it is for your sake. Ask yourself the question; suppose I should die this night, this hour, what would be my portion? Prepare—Oh prepare!"

He further adds— "July 27th.

"Remember it is of infinitely more consequence to be a good man than a rich one. Think of this always." "Be mindful, my dear brother, of the good advice that has been attempted to be given you." "Keep the Sabbath sacred as the day of the Lord, steadily persisting in this; remembering it is your duty to obey God rather than man in all things. With earnest desire for your safety, I commend you into the hand of Him, who can, and will, take care and charge of you, if you conduct aright, and look to him as you ought, which I hope you do night and morning, as well as in and through the day."

"Oh, Thomas, do not forget our Mamma and Uncle; how happy they will be to meet us in Heaven. But if we will not look to God, what can we expect but misery? Farewell. Your true brother."

I have presented numerous extracts from this correspondence, praying that it may be as instrumental of good to the souls of others, as I have reason to believe it was to myself. What mother ever displayed a greater ardour of love, and a more uninterrupted and tender solicitude for her own child, than my beloved brother thus evidenced towards me. And he did not labour in vain. Light was thus gradually let into my mind, and the current of my affections was in a good degree turned from earth to heaven. And my bosom now swells with gratitude to our

Heavenly Father, that I was blessed with such an exercise of parental love by an elder brother. And if parents, and those who can exercise an influence over the minds and hearts of the youth, would but pursue a similar course, a similar, yea, a more glorious result might certainly be anticipated. Infinite Wisdom says, "Train up a child in the way he should go, and when he is old, he will not depart from it."

Not only the peculiarly affectionate disposition of my brother was thus unfolded, but the soundness of his principles, his knowledge of human nature, and the maturity of his judgment. He continually brings forward the fundamental doctrines and the important duties of the Gospel in such a variety of attractive forms, so adapted to the peculiar state of my mind and heart, and the providences through which we were passing, that we are not so much astonished at their salutary influence.

What renders this stage of his history the more interesting is, that in these unfoldings of the youthful mind and heart of a brother, we but view in embryo, the affectionate ardour, the anxious solicitude, and the untiring zeal of the devoted pastor, which overwhelmed his frail body, which drank up his spirit, and now constrains us to exclaim, that the zeal of the Lord's house hath indeed consumed him.

CHAPTER III.

HIS RETURN TO HUDSON, AND THE PUBLICATION OF HIS FIRST VOLUME OF POEMS.

My brother left Berlin and returned to Hudson in October, 1810. The improvement of his mind, and a speedy preparation for the ministry, are the objects before him. December 9th, we find him entering the Hudson Academy as a pupil under the direction of Mr. Ashbel Strong, a very competent classical teacher. He was there occupied until the 24th of August, 1811, if not longer. At the same time he was constrained to engage in the business of the world, in order to defray the expenses of his education.

On the 11th of May he received a power of attorney from aunt Mann, the administratrix of Dr. John M. Mann, for the purpose of attending to the settlement of the estate in her behalf. Previous to this, he assisted her in the collections. Besides attending to these various concerns, he must at this time have been very much occupied in the exercise of his poetical talent. In the fall of this year, he presents to the public, a volume of poems of one hundred and eighty pages, under the signature of Osander. His motives and feelings, and the peculiar circumstances of his case, are displayed in the dedication, the recommendations, and the preface attached to this volume.

The title of the volume is "Miscellaneous Poems, on Moral and Religious Subjects. By Osander.

> Religion as it is, I'd show,
> Mild as the zephyrs of a morning sky,

Sweet as the breathings of an April air,
And rich as heaven's expanse.
Hudson, 1811."

It is dedicated "To the Rev. Samuel Blatchford, D. D."
"Rev. and respected Sir,—

"When a youth just entering into life experiences the disinterested kindness of an amiable and respectable friend, how can his heart but glow with gratitude. Such a youth am I, Sir; and the urbanity of your conduct towards me, joined to the solicitude by you expressed for my welfare, has caused impressions never to be eradicated. As a small expression of my feelings, permit me, Sir, thus publicly to dedicate to you my thanks, together with this little volume, which, however it may fail in intrinsic merit, is certainly not wanting in good intention.

With filial reverence I am, Sir,
Yours, &c.
OSANDER.

"Hudson, (N. Y.) November 10th, 1811."

"RECOMMENDATIONS."

"The young gentleman, who, under the name of *Osander*, proposes to publish a volume of Poems, has presented to us such papers as are satisfactory concerning his character. His design is to acquire, from this publication, such pecuniary assistance, as will enable him to prosecute his studies with a view to the gospel ministry. Believing that the profits arising from this publication will be sacredly appropriated to the above object, we cordially recommend him to public notice."

SAMUEL MILLER,
J. B. ROMEYN,
PHILIP MILLEDOLER,
EZRA STILES ELY,
GARDNER SPRING.

New York, August 16th, 1811.

"Having had the pleasure of perusing several of the Poems which compose this little volume, and my opinion concerning them being solicited, I do not hesitate in characterizing them as possessed of considerable merit. If the author's muse be young, it well deserves encouragement.

"The motive which has induced Osander to this undertaking, is, in itself, interesting, and the public will have an opportunity of aiding in the accomplishment of a purpose which has for its prospect the promotion of piety, and the service of the church.

SAMUEL BLATCHFORD.

"Lansingburg, July 26th, 1811."

The author's Preface I also annex.—"The eye of criticism will, unquestionably, discover errors; but, to a juvenile work, it is hoped charity will be extended. Peculiarity of situation, is all that drives the author into the ordeal of public opinion at so early an age."

He was 22 years of age when this work was published.

The spirit of pure benevolence and ardent piety is breathed in these pages; and though much of the elegance of poetry may not be discovered, yet we meet with a display which is still more attractive, even the unfoldings of that youthful mind, which evidently has 'loosed from earth the grasp of fond desire,' and whose full soul pants for immortal blesssedness.—We present a few extracts.

The following is an extract from a piece entitled—

"SIN FORGIVEN."

"Sweet are the visions of the eve,
That float in fancy's eye;
And sweet the hour when troubles leave,
When dark afflictions fly."

"But sweeter still the joy that flows
From sin forgot, forgiven,
Yes, sweet the peace the sinner knows,
Whose hopes are raised to heaven."

"Oh, may the lot of him be mine,
Whose sins are all forgiven,
For whom the joys delightful shine,
The peace that flows from heaven."

"THE CHRISTIAN AFFLICTED."

"God, on high, beholds the pious man;
He sees him buffet back the waves,
And smiles upon him—
Then with strength his own
Hastens to rescue—sudden the billows cease,
The tempest stills, and airs of bliss flow round;
The soul, rejoicing, rises in the calm,
And looking upward, sees its God its friend."

Under the title, "The Path of Virtue, or the Virtuous Clergyman," he has the following as the first line—

"*This is the peaceful path I love.*"

"COMFORT."

"But is there nought to cheer the sight?
No star to gild the gloom?
May not some blessing, beaming bright,
Illume beyond the tomb?"

"Ah yes, there is a treasure dear,
Which mortals may obtain,
A joy to dry the falling tear,
A balm to heal the pain."

"Religion lights our scanty day
And gilds beyond the tomb:
—'Tis this which cheers the dark'ning way,
And shines thro' years to come."

"From Heaven she came—her father, God—
A balm for wo she bears—
She points the way a Saviour trod,
And drives afar our fears."

Respecting the judgment day, he observes,—"Man's feeble pen may sketch, and sketch in vain—it is for the day itself to disclose its terrors—and, (*thanks to our Redeemer,*) its joys."

The following is an extract, which we give, on account of the sentiment.—

"PRAISE THE LORD."

"Jehovah reigns, let Heaven rejoice,
Let Earth her anthems bring,
To Him in one continued voice,
Let all the nations sing."

"He look'd—dark chaos gather'd form!
He spake—it roll'd in light:—
And where confusion hurl'd her storms,
Is order, beauteous, bright."

"Thro' all immensity he moves,
Observing every part,
But chiefly marks the home he loves,
The humble, contrite heart."

He occupies a number of pages in warm commendation of that noblest of all Associations, the "Bible Society."

In describing the influence of a copy of the Holy Scriptures on the wretched inmate of a dungeon, he observes,

"—He clasps it to his bosom! Hopes anew!
Rejoices, praises, tastes the sweets of bliss!
Is not this deed deserving? Oh, my God,
Give me to bear such joy to one poor heart,
And I will praise thee! Oh I will praise for ever!"

He thus closes the piece.—

"Oh thou who heard when Abraham call'd, and who
Attention gave to infant Samuel's cry,
Grant me this prayer!
May thy rich grace, like dew of heav'n descend,

And own and bless this band, this zealous band,
And other happy bands, and other men,
Who on thy strength relying, now exert,
Immanuel's kingdom to exalt, and thee to praise."

The following are a portion of the lines which he entitles, "Reflections at a pleasant country seat, whose *owner had lately sunk* into the grave."

"Ah solemn thought! these scenes, so calm and lovely,
Once, as beauteous and as calm, were view'd
By eyes that now in cold oblivion rest!"

"Death has been here!
He's torn away a gem, but not destroy'd,
A little moment hidden in the dust,
Soon with bright dazzling lustre will it shine,
And shame yon orb of day!"

Thus I have been led to make a number of extracts from this volume, as it is the first of my brother's publications given to the world under truly interesting circumstances; and as the desire has been so often expressed among his friends to possess the work. I trust, also, that the spirit here breathed will be enkindled on the altar of other hearts.

This volume must have been favourably received, as we find, in a few months, a second edition called for. And February 1st, 1812, my brother is charged, by the printer, with printing 3000 copies.

To dispose of his books, and exchange them with the booksellers, he was led to spend considerable time in travelling among the chief cities and towns included between Albany, Boston, and Baltimore.

The grand object which my brother had in view, in his untiring efforts, was the glory of God, and the salvation of immortal souls.——In the fall of 1811, an afflictive Providence occurred, which gave an opportunity for this disposition to unfold. By a fall from the third story of a store,

my leg was fractured, by which I was confined to my bed for about three months. This renewedly awakened up my mind on the subject of salvation; and by the blessing of God, operating through the affectionate solicitude and salutary counsels of my brother, I was finally led to enter the Hudson Academy, and engage in a course of instruction, with some reference to the ministry. And in this movement, my brother cheerfully engaged to defray all the expenses of my education.

He endeavoured to enlist the mind and heart of our cousin, the only son of Aunt Mann, on this important subject, under the intention of defraying the expenses of his education likewise. But in this case he did not succeed.—His own eye was steadily fixed on the ministry of the Gospel as the scene of his labour, and his bosom was ardently panting for the favoured moment to arrive, when he could thus spend his strength in his dear Redeemer's cause. And such were his views of the fact, that the field was whitening on every hand for the harvest, and that the labourers were indeed few, that he endeavoured so to enlist those around, that they might feel, and think, and act with him.

I close this chapter by giving an extract of his letter to me, which displays the same affectionate and pious solicitude in my happiness.

"August 13th, 1811.

"Dear Thomas,—

"You must, by this time, be sensible what a privilege you have enjoyed, in being permitted to taste and see that the Lord is gracious. Oh, my dear brother, look not back, but go on. Let not the trivial things of this world draw you aside from your duty. 'Tis but a little time we have to stay here; then we shall mount on wings of angels, to meet our God, our Father, and our Friend, face to face. Oh,

my brother, could mamma have been allowed to look forward to this moment, when both her children are thinking of meeting her in Heaven, how would it have filled her heart with delight. Well, though she is not living, still we know not but she is now noticing us, and that every prayer we address to the throne of grace, and every attempt of praise we make, adds a particle to her happiness. My dear Thomas, stand fast—the Lord is on your side—do not forget him, but seek the way of duty daily, and then you may expect happiness. How pleasing will it be to us, even in this world, if we live to a good old age, to look back upon life spent in his service. Oh, I had rather, I had rather have such a retrospect, than ten thousand Indies. The way of the Lord is the only way of delight, and he that walks therein, may expect peace, joy, and consolation. If we are at any time in affliction, God will comfort us; he will raise our eyes beyond this narrow vale, and show us the prospect of Heaven. Eternity will one day unfold before us, and then, if we have been truly pious, how happy shall we be.

"See the poor miserable multitude going on in sin, what delight have they? Ah! none.—Do not be discouraged and think the road is long—think what your Saviour suffered for you; think what a happiness there is in store for you, if you are truly pious, and gain that change of heart. Oh, my brother, it gives me joy now to call you my brother. What happiness shall we not enjoy with the pure society in Heaven. Look forward to it often. There is mamma; there are the Saints, the Seraphs, the Cherubs; there are the Apostles and the Prophets; there is Daniel, and Joseph, and Isaiah, and David, and Solomon, and Lazarus, and they will all be our dear companions. Prepare for it, my brother; do all you can for the glory of God, and the good of his kingdom, and then, when death arrives, mount and be happy. Whether I go first, or you go first, 'tis of little

consequence; in a few years we shall soon meet there; and then, adieu to pain, to disappointment, and all the train of trials here—we shall be happy. Pray, my dear brother, for assistance—pray and not faint. Remember the example of our dear Saviour; and may God bless you, and all whom we should hold dear, for ever, for our dear Redeemer's sake. Adieu, my dear brother. I commend us to him.

"To-morrow I start for Philadelphia. I expect to return in about a fortnight. We are both in our Maker's hand, and he will take care of us.

"Aunt was very thankful to hear the state of your mind."

"I hope you have found some good society in Canaan, religious I mean. Be careful of other; and if you mix in that, that is respectable, remember the treasure you have to guard."

B. ALLEN, Jr."

CHAPTER IV.

THE PUBLICATION OF HIS SECOND VOLUME OF POEMS—HIS MARRIAGE—HIS CORRESPONDENCE, &c. DURING 1812.

DURING the months of March, April, May, and July, of 1812, my brother spent much of his time in the different cities,—Boston, Hartford, Philadelphia, but especially in New-York,—labouring in his book concern.

As a devoted Christian and a true patriot, he endeavours to improve every surrounding circumstance to the benefit of his fellows.

Thus, in July, he gives another volume of seventy-four pages to the public with this title, "United we stand, divided we fall.—A Poem, by Juba, New-York."

This was about the time of the declaration of war with England, when party spirit had risen to such a height, as to call loudly for a division of the states. His "advertisement" to this volume is as follows—"Elegance in poetry is always desirable, and were the only object in publishing this little volume the acquisition of fame to the author as a poet, he would be culpable for issuing it hastily. But a nobler object is in view; one to be immediately attained, and one, towards the attainment of which, it is the duty of every American to contribute his warmest exertions. Party heat is increasing among us, and our enemies are taking advantage of it."

We add a few extracts, as descriptive of his views and feelings at this important crisis.

> "Observe the glories of our favoured land,
> Religion here her lovely sceptre sways,
> Unawed by power, untrammell'd by control:"

"Mild in the light
Of science, Greece appears: Our prototype
In government; we hope, in arts. She too
Was great, but could not thus remain: She was
Divided; against herself she needed
A defence; and, open to the inroads
Of ambition, fell. Demosthenes, declares
Her present voice; 'Be firm—be free—be one.'"

"Ambition will
Destroy, if it has power: Our wisdom then
Is to remain combin'd, and keep it check'd.
For who can hope to rise, and blast our rights,
If we are one. 'Tis the collision of
Opposing powers must raise a conqueror.
'Tis 'jarring interests' keeps the 'world in arms.'
If we remain united, peace is ours.
Oh, happy people! Oh, most happy land!
Enjoying all the rest the earth can give:"

"There is a bane of empires, a mildew
Of nations. Party must exist; 'tis good—
'Tis safety; 'tis the conservation, oft,
Of right: But party frenzied, th' infuriate
Rage of heated minds, blasts like the whirlwind.
Better meet in dread array all Europe,
Aye, with India join'd, and twice a Cæsar
At their head, than permit a party zeal
To pass the bounds of moderation: Firm,
But calm, should be our conduct. Our hero,
He whose name is greatness, and whose fame is dear
To every freeman, was firm, was calm—
We now are free."

"Do not our rulers please us? Hurl them down
By our elective power; but do not rage,
And in commotion slay our dearest joys."

"Let us lift the veil
From off futurity, and mark the height
At which our growing greatness may arrive."

"Imagination fires
In view of our expanding prospects.
Our floods, our mountains, larger than the eye
Of Europe ever knew, seem as handmaids
To some mightier empire. This is fancy;
But such fancies may prove facts. Yonder range,*
Whose sides reflect the Heavens, and whose brow,
Soaring aloft, looks down upon the clouds,
Gives birth to thoughts sublime."

I cheerfully add the following, which more gratefully vibrates with the feelings of his new-born soul.

"What temples here may rise to glad the heart:
What millions crowd to Zion's happy gates,
With joyful Hallelujahs; undisturbed
By foe or danger. How will sweetly smile
What yet is wilderness, bless'd by the Gospel.
Cities rich will rise, where roves the timid deer:
The village spire revive the landscape, where
Th' savage now holds deadly consultation."

"The Sun of Righteousness from hence may rise,
With healing in its beams, enlight'ning lands
Now lost in mental darkness. Ignorance
May fly from distant heathen, and the lips
Of thousands ———— bless
Th' Almighty Ruler of the highest Heaven,
For having rais'd us up, and giv'n us good.
Yes, a flood of living praise may flow, which
Shall call down on us new showers of blessings."

"Man is born for Heav'n; here in happy peace,
He may prepare his wings and wait his flight.
Anticipation hence may lift her eye,
Directed to the skies; Faith, with calm view,
Dwell on beatic vision; and Reason
Joyfully be lost in hopes of glory."

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* The Alleghany was in view.

In a note annexed to this volume, he observes—"The hope of being made happy in spreading the Gospel of peace to other regions, is alone sufficient to animate us to activity in preserving our union, and to gratitude for our present privileges. To comfort the disconsolate heathen, to lead the wanderer in the way of life, is an employ which would be delightful to angels, and which must fill with joy the souls of men not buried in the littleness of this world. United, we shall be a greater people; shall sooner arrive at higher degrees of perfection, and, consequently, shall be able to do more, and to do that sooner, than if we were divided." "There is in this country an Herculean strength, a mind of noble daring, and a heart warm with benevolence."

He thus closes the poetical part of the volume—

> "Soon may the smile of peace return;
> 'Till then let party cease. *In one firm band*
> *Of well united brothers let us join,*
> *Remembering this;*—WHEN WE DIVIDE, WE FALL."

About this period, anxious to multiply the means of usefulness to others, he engaged in the republication of that invaluable work, *Doddridge's Rise and Progress of Religion in the Soul.* He was the instrument of putting into circulation thousands of copies. Perhaps his attention was more especially directed to this work, as, I believe, he looked to it as the means of good to his own soul.

Sabbath, the 2d of August, was an interesting day to my brother, as well as myself. In the presence of the congregation, I received Christian Baptism, and was permitted to unite with the followers of the blessed Redeemer, at the Table of the Lord. On this occasion, I was favoured with the counsel and presence of my brother, which much animated and encouraged me in thus taking up my cross.

Also, I believe, that she, whom he had selected as his companion, united with us on that occasion.

For some years, my brother had been ardently attached to a young lady in the vicinity of Hudson, Miss Harriet Swift, the daughter of Mr. John Swift, an elder in the Presbyterian Church. Under the impression that his mind would be less distracted, and he could pursue with a more undivided attention the objects before him, he was led to make arrangements for closing this long existing engagement. He was accordingly married, by the Rev. John Chester, of the Presbyterian Church, on the evening of Thursday, August 6th, 1812.

For a short time after his marriage, he was unsettled as to the place of their future residence. New-York presented many advantages in connexion with the publication and disposal of his works; also for the prosecution of his studies. At one moment, he had determined to remove to New-York, and publish a periodical work, The Miscellany. After arrangements had been made to obtain subscribers for this work, he, for some cause, changed his plan, and determined to spend the winter in Hudson.

While on a visit to our relations in Providence, R. I., I received the following notice of another change in their movements.

"New-York, Nov. 2d, 1812.

"Beloved Brother:—Yours of 21st ult. came to hand this day, by way of Hudson. Contrary to previous expectation, we have removed to New-York, to reside this winter. I have entered myself in Dr. Mason's school. More than all, I have consented, though against my inclination, to take charge of a small number of scholars, and have this day begun with them. I want your assistance in it. I wish you to get on board the first packet for New-York, and come directly here." "I am anxious to see you, as well as wanting you in the school."

"Cling close to the Rock, Christ Jesus." "For ever yours, with sincerity and affection,

B. ALLEN, Jr."

I left Providence, and arrived in New-York the 15th of November. We then united in conducting the school. In consequence of his health, I believe, in connexion with some more advantageous plan presenting, the school was soon relinquished.

In the free and familiar correspondence of friend with friend, we more distinctly discover the true bias of the soul, and the real actings of the man. And to give this honest view, should certainly be the object of every writer of biography.

I close this chapter, by presenting extracts from his letters to myself, during the year 1812.

He writes from "New-York, March 12th, 1812.

"Let your heart be encouraged, my dear brother, in the way you have begun. It is a truly happy way. One, around which, the angels, ministering spirits, may be said to watch with peculiar care. What so interesting to them, as to see a young man devoting himself to his Redeemer, giving up all his time, and all his talents, to that cause, which is the only noble one, the only truly honourable one. Go on, then, my dear brother, improve your mind, and fit yourself for extensive usefulness. It is the summit of my ambition, respecting you, to see you a useful minister. What joy would it have given our departed parent, could she have looked forward, and have seen both her children settling in the ministry, with hearts engaged in the cause, and trusting in the blessing of Heaven." "Be then circumspect in all your conduct. Offend not that Holy Being, who is our Father and our Friend." "I am satisfied, our going forward, happily, in the way we have begun, will give

pleasure to the bosom of that beloved parent who remains to us, though, now, he does not fully perceive the peace and content that awaits us. Pray for me, my dear brother, and may the blessing of Heaven be with you."

"If you read any thing besides the Scriptures, let it be Doddridge's writings for the present."

I would here observe, for the direction and encouragement of the humble inquirer, that Doddridge's Rise and Progress of Religion in the Soul, was, I believe, made the instrument of great good to my anxious bosom.

Our parent having been raised in the mercantile life, and having reared us up with a direct reference to the same calling, it required some considerable struggle, on his part, to overcome his prejudices, and abandon his long maturing plans, so far as to give his consent for us to engage in preparation for the Gospel ministry. My brother has reference to this, in his letter from

"Boston, March 16th.

"Dear Thomas:—After so long absence, I begin to think it time that we had some little conversation. I am anxious to see you, and learn how you progress in your studies. Believe me, it is a wish near my heart, to see you maintaining a respectable standing in College, and in consequence a respectable standing in after life. I know our father's predilection for merchandise; but times are extremely uncertain, and a person comfortably settled, independent of the fluctuations of trade, has more command of his own mind, and is happier; besides this, are all the other *nobler* inducements. However, I wish him to be gratified: Then the difficulty arises, where shall we find a good place? It would be almost equal to death, for you to get some promiscuous place in New-York or Boston, where you would be under no restraint, but that of yourself, exposed to all the vile company, and powerful temptations of these large towns. In the hand of Heaven, you are safe any where it is true."

"Mr. S. is a fine man as a teacher, and I know he takes great pains with you. You now enjoy an opportunity truly valuable: You having nothing to do but study. If you find, after a faithful trial, that your inclination does not comport with study, I would not have you pursue it by any means; and then I shall feel more willing to try and get you a place in some store, under a pious man, if possible."

"Remember above all your duty to your Maker. Strive to grow in grace. Look not for impressions and feelings, but do your duty fervently, faithfully, and prayerfully, and you will feel satisfied and encouraged, as much as mortal can. Place not your hopes on impressions of the moment too much. Though there are times when the Christian feels rapt above these Heavens and this earth; but if he does not always feel this joy, he should not be dissatisfied. Only go on with prayer for his companion, and his Bible his director, and his God will be his friend." "Adieu. Be faithful unto death, and you will receive a crown of life."

"HARTFORD, Conn., March 28th.

"Dear and only Brother:—Truly may I say your welfare lies near my heart, as we are the only remains of our parent who is gone, and all that another parent has to comfort and solace him in his widowed state here." "I own it would give me great pleasure, very great satisfaction, to see you devoting yourself, for life, to the cause of our Redeemer. And nought but the respect I have for the opinion of our parent, prevents me from urging it upon you more. What more delightful, than serving our Creator, and enhancing his glory? What more exhilarating in anticipation, than mansions superior to those of the archangel in Heaven? Stars in the crown of our rejoicing also, together with the joy of conversing with souls, whom we have been made instrumental in bringing from darkness to

light. I hope our parent will yet be convinced how much happier you may be in this state of action; and will be at length pleased with the prospect of having his two sons more useful members of society, than they can be in merchandise. In business, a man's attention is confined; he cannot be as active in the cause of his Maker; his attention is principally taken up with his own affairs, and his mind becomes more and more in love with the world. I count it an honour, if I may be allowed to assist you to place yourself in that contented and serene situation, in which you may be most mentally active for the cause of our God: In that glorious situation, whence you may look forward to an extatic death-bed, and a superior degree of felicity above the skies."

"The Christian world are looking with interest, and with pleasure, to see young men coming forward to the ministry. Aged clergymen, the patriarchs of the Church, whose eyes begin almost to brighten with the rays of Heavenly glory, recognize with delight, those who may stand in their places and dispense the bread of life, when they are low in dust; when their souls, rich in hope, shall have gone to their everlasting rest. Oh! that, hand in hand, we might pass along the Christian course; that, hand in hand, we might fight for our Lord and Master; for Him who died for us; that together, we might be presented by our parents to our Heavenly Father, at the Day of Judgment, with these words, 'Here are we, and the useful children whom thou hast given us.'"

"Our parent has had much to make him unhappy; it ought to be our business to endeavour to make the rest of his life happy. And I know it will contribute much to his happiness, to see us useful in life. Soon, I hope, he will recognize a home of his own under my roof, and with the assistance of Heaven, every thing shall be done by me that can make his years pass pleasantly on. May his morn-

ings and his evenings rise and fall serenely—his mind fitting for its Heavenly mansion. He has watched over our years, when we could not but have perished without his aid. Tenderly has he provided for our infancy; let us do all we can, let us make that duty our delight. Come, my brother, you must think of nothing now but your Maker and your studies. Providence will provide for you, and make you, I hope, eminently useful, and therefore eminently happy.—Write to me in New-York, stating your views and feelings.—Yours for ever."

As was anticipated by my brother, our father became satisfied with our course, which is evident from the following extract of his letter to me in New-York, dated

"Hudson, July 24th, 1813.

"Dear Son Thomas,—

"You are now preparing yourself to be a good and valuable member of society, to be looked up to for example, instruction, and advice. You are surrounded with vices of every name, also extravagance, dissipation, &c., therefore it is necessary for you to be very cautious in all your words, works, and actions, and the company you associate with; and you being a stranger, be careful you are not taken in. Flee every vice, and practice every virtue, and the reward is a long and happy life, and a comfort and delight to your parent, relatives, and friends. Love to son Benjamin and daughter Harriot. Yours affectionately,

B. ALLEN."

My brother again writes, "April 7th, 1812.

"My dear Brother,—

I do not know that I can spend an odd half hour much better than in writing to you, and striving again to encourage you in your course. Be not dismayed, my dear Thomas, at the length of time which may appear before

you—(for I want you to be well fitted, and to go to Yale College;) it will slide pleasantly away, and you will begin to respect yourself for acquirements and honours obtained, almost before you have found that the road is lengthy. Be strong in the Lord—repel temptation through his strength. I would advise you to read the Scriptures principally, beside your studies, for a knowledge of them is most valuable."

"New-York, April 17th.

"Dear and only Brother,—

"I am making arrangements for you to pursue your studies throughout the course, firmly believing that Providence will incline your mind to that course, which is the way of happiness, of usefulness, and peace. Believe me, my dear brother, this subject lies near my heart, and I shall be very much disappointed, if it does not take the turn I hope for. Still go on in prayer, in reading; in fearing and loving God."

"Had you seen as much of the turmoil and perplexity of the world as I have, I presume you would feel your mind more strengthened in that to which I trust it is already inclined. Leaving you in the hands of that God who is our constant safeguard and support, I subscribe myself your ever affectionate brother."

"April 27th.

"It is a wish near, very near my heart, to have you go forward into the vineyard of our dear Redeemer, and to devote yourself to him. I cannot be made contented without it, at least not by man. I tell the friends of religion in this place, that there are two of us going forward, (under the blessing of Heaven,) into the field.—And Oh, do not you disappoint them."—"Never was there such a season before. So much action, so wide a field, and so much life among Christians. The prospect is glorious. Many, very many young men are coming forward; still the

labourers are few. It is our duty, if we do no more, to pray to the Lord of the harvest to send forth more labourers into his vineyard. And what prevents our going? Our Father will be satisfied."

"My dear Brother, read the Scriptures—search the Scriptures—read them for instruction—read them with attention and with prayer. They are a fund of delight as well as of instruction. The promises contained in them are food for the soul. The prospects unfolded to view are truly glorious. We see, there, that when we praise God, we only join myriads of celestial spirits who are in Heaven. We see, there, that when we leave the world to follow Christ, angels look down with delight, and come down to attend us, and to guard us on our way. We see, if we choose Heaven before the perishing things of this little world, a mansion at God's right hand is provided for us, and a crown of glory which fadeth not away.—If, too, we become faithful ambassadors for Christ, that crown is beset with stars of peculiar glory. We see Him, who is all and in all, becoming our Father and our Friend. Search, then, the Scriptures. Go on your well-begun way rejoicing. Be not conformed to this world, but choose Christ as your pattern; study his character, and strive to imitate him. Pray for grace to imitate him. Be not conformed to this world, I say. Be not over anxious to form friendships with men of this world. Friends, if they are not Christians, do us hurt. They make us cold and lukewarm, and we forget our first love.

"My dear brother, rise early. Many a year of precious time is wasted, by half an hour's criminal indulgence in the morning. Be up with the sun. Be reading the Scriptures, or otherwise well employed. Read a portion of the Scriptures, however, every morning. Our Saviour's words are balm and nectar. The Prophecies are sublime: The Psalms awaken our Hallelujahs, and the trials of the Patriarchs exhibit to us our own course. Be constant in

reading the word. Have you a leisure hour, read the Scriptures. Do you wish for pleasure, read them. Do you wish for a view of the Heavenly region, read them. Do you wish to be transported to the third Heavens, read them, and pray. Pray, my beloved brother—improve your time,—read the Scriptures, 'tis all I can say to you. May Heaven preserve you.—Adieu. 'Keep holy the Sabbath day.' Let not your feet wander, but—study, meditate and pray during it, Heaven then will bless you."

"May 3d.

"I hope you are growing in grace. Remember Christians must be active. If they would be strong in the inner man, they must be constant in prayer, constant in perusing the Scripture. Take not for your example those careless ones who seem to care little or nothing about attending to the duties of religion."—"You have not so learned Christ. you must delight to walk in the straight and narrow way of duty. You cannot expect comfort in religion except you walk there. There are thousands of nominal Christians. There are many, alas, too many, who love the world so well, they cannot leave it altogether for Christ—who strive to unite the world and religion."

"Our Saviour loves you, he gave himself for you, and he will delight to bless you, if you walk as he has told you. He is your constant intercessor with the Father so long as you cling close to his footsteps. Be strong, then, in performing your duty. Be vigilant. If you find your graces fading, fly to the throne of grace. Your heart must be like that of a little child, tender and trembling, for fear of offence, mourning under sin, not because it will cause punishment, but because God hates it; it is an offence against his infinite purity. Do you feel low and depressed, go, my dear brother, to Jesus, your Friend. He has felt pain, and knows how to pity you. Entreat of your Hea-

venly Father, to pour into your soul the balm of consolation—entreat him to cleanse you from sin, and to show you his salvation. Beg of him grace to be enabled to put your trust in him, and to go on your way rejoicing. God cares for you, he loves you, and nothing but sin keeps you from always rejoicing before him. Get not a worldly spirit, it is the bane of joy—it will make you go mourning in the house of your pilgrimage. Remember you are looking to a Heavenly country where God is, and where Jesus, the dear, the loving Redeemer reigns. Stand alone you must, in some degree, but remember you only appear to the human eye to stand alone; the eye of faith sees ten thousand times ten thousand Saints and Seraphims your companions; they are praising and adoring the Majesty on high, and you are learning here to praise him. Come out from the world or you perish. Be faithful, be zealous, pray without ceasing. Treat your companions as friends, but not as bosom friends, except they love the Lord Jesus, except they love his Sanctuary, and can tell of God's dealings with their souls. Except the word of God be sweeter to them than honey in the honey-comb, they are no companions for you. Pray for your brother, and be you a shining light to the youth of Hudson. *Be humble.*—Yours in the bonds of love, brotherly and Christian."

"May 4th.

"I will not conceal from you the pleasure your letter gave me. Your heart is as I wish it to be; only maintain (through Divine strength) that holy fear of sin, and of falling into coldness, and you will thrive. Be constant in prayer: cling close to the Rock of Ages. Oh, my brother, my heart is full. The glorious prospect that flows before us both, fills me with rapture. Go on, go on, my brother, God will bless and support you. Say not that it is me. It is God, and him alone. If he makes me, in any degree, the

happy instrument, I adore and bless him for it." "We are in God's hand, and he will bless us. Love not the world. Go to Jesus—talk with Jesus—read his Word." "Read God's dealings with his people Israel: how he led them like a flock, and sin in them, made him hide his countenance from them. See how he supported Joseph, and led him through a dark way to light and peace: How he supported him under temptation; and put your trust in him. Night and day, draw nigh to him." "Be not anxious to be approved by worldly men, nor by those Christians whose minds are lost in the world." "I rejoice in your present delightful situation, pursuing your studies with nothing to interrupt or trouble you. Improve the golden hours, my brother. Soon, I hope, I shall be with you."

"PHILADELPHIA, May 31st.

"'How beautiful upon the mountains, are the feet of those who publish glad tidings.' I am happy that I have a brother, and peculiarly happy am I, in knowing that that brother has devoted himself to his Redeemer. Yes, my beloved Thomas, you have truly engaged in a good cause. Let not your heart be troubled, but go on, manfully fighting." "Satan is peculiarly active in attacking young travellers in the way to Zion, harrassing them with doubts—but, remember

'The mighty God
Who feeds the strength of every saint.'

He is your guardian, and never will he forsake, no never. For wise purposes, he sometimes lets clouds and darkness rest upon our path, but, in his own good time, his fatherly hand will remove them, and he will let us see, that he is still protecting and still preserving.

My life has been kindly preserved, and my way gradually opened to its present glory, (I say glory, for I consider it a glorious thing to be permitted to be preparing to serve

our Maker.) I often knew not how the clouds would be dispelled. I look back and see times when I was mourning, but God's good hand, I now see, was blessing me all the time. You, I hope, my brother, never may have the same difficulties; but trials of some kind you must have, for they are the lot of life. It therefore is your duty to keep close to the straight and narrow way, in order that you may find support under them. The more you wander from that way, the greater will be your trials.—Trust in God, my dear brother, for he is truly good. He will help"—"comfort"—"and finally take you to his bosom for ever. Mr. Chester wishes you to join the church, but he says the request must come from yourself. You have only to signify the same desire to him that you have to me, and you will be received.

"When you enter the visible church, may a full unction from the Holy One be given to you, that you may feel strong in the way of the Lord. Be humble, lie at the feet of Jesus, and he will bless you." "To our God I commend you." "Pray, pray with all your heart that we may be permitted to serve him, for nothing else is worth living for, and that, oh! that is glorious work indeed. Adieu.—Heaven bless you and our beloved parent."

When my brother penned the above in Philadelphia, how much greater would have been his transport of joy, in his view of the Gospel ministry, could he have looked forward but a short space, and seen this very city, not only the field of his unremitted labours for years, but also the scene of his brother's more humble efforts."

"New-York, July 16th.

"I would advise you, to take up first, Henry's Commentary with the New Testament, and make it your constant study. May the good blessing of our Father above, attend you in it."

"July 21st.

"My time would pass more pleasantly to myself on Prospect Hill, in company with you and H.; but business must be attended to. Providence knows the path which is best for me, and in that, I endeavour to walk rejoicing. I experience constant support and comfort from the Divine hand, as I believe I am in the way of duty, and I try to look there for aid. Forget not to pray for me, my brother, as I think your interest at the throne is beginning to be something. May you be also assisted in the path which appears to be before you, that of joining yourself to the visible Church. On Friday evening I saw two persons baptized in Dr. R.'s church; one of them appeared to be a little older than you, the other was almost, or quite as old as our father."

"Keep near the throne, and be careful to study the Scriptures." "Remember that studying the Scriptures is of more consequence than studying Latin, but you ought not to neglect either." "Be not afraid of duty, trust in the Lord."

"July 23d.

"My Dear Brother:—The importance of your doing what is so evidently your duty, appears to me greater and greater every day. I yesterday had an opportunity of conversing with a young man much in your situation, only his mind was rather more fixed on the duty of going forward immediately. This waiting, this cold formal prudence, after having experienced what you have, is not right. You will, I am afraid, reap bad consequences from it, if you indulge it too far. I am only anxious for your welfare, my dear brother. When I came forward to join the Church, satan threw some doubts in my way, and pretty strong ones too, but they were happily solved, and I have reason to thank and praise my Maker for ever and ever, that I came forward as I did. Had I not done it, that duty would have

arisen in my path as a great obstacle, and very likely I should have sunk back, at least for a time, into coldness and worldly mindedness. My brother, what can you have more? God has graciously wrought a good work in your heart. He has convinced you of sin; he has caused you to fly to him for relief; he has given you comfort in prayer, and this, again and again. And now, why hesitate in coming forward, and placing yourself more immediately under his care, and acknowledging him before men? If you wait until you are perfect, you will wait for ever. He expects you to be unworthy and sinful, only he expects you to come, casting yourself upon him, acknowledging your unworthiness, and trusting in Jesus for pardon and acceptance. He has given you hope, because he has comforted you in prayer."

"Oh, my brother, I want to see you in the arms of our Lord Jesus—in the pale of his visible Church. It is your duty to acknowledge him before men, and then he will delight, more and more, to acknowledge you by comforting you: and he will acknowledge you, when he shall appear with his holy angels."

"The Lord be with you, and direct your steps. Pray to him more and more, my brother. Keep near his throne, and he will always lighten up your path for you, until he takes you to himself. Delay not to acknowledge him. Delay has been too long already. Delays are dangerous."

I gladly give another letter which he wrote a few days previous to my uniting myself to the Church. Contrary to his expectation, he was enabled to be with me on that occasion.

"New-York, July 30th, 1812.

"Dear and only Brother:—As you are about to be my brother in two respects, I may now consider you as doubly near to me. I was anxious to be with you on the approach-

ing Sabbath, but Providence wills it otherwise. Our Heavenly Father will support you and take care of you, and all I could do, if I was with you, would be to direct you to him. Lift up your head and rejoice, for he has blessed you; he has called you, by his grace, from a world lying in wickedness; he has given you to taste of his goodness, and is bringing you to himself. Yes, my brother, you are peculiarly favoured. Why are you called into the fold of his love, while thousands of others are wandering without, given up to their own hearts' lusts, stumbling upon the dark mountains? My dear brother, it is grace, rich and ever adorable grace; it is for his own name's sake he has blessed you; and for the merits of a dear, a precious, a lovely, and glorious Redeemer, he has had compassion on you. You will praise him and serve him for it, while life, below, remains; and then praise him for ever in the family above.

For oh! Eternity's too short
To utter all his praise.

"The path of the just shineth more and more unto the perfect day. You are only to keep near the throne of your Heavenly Father, and he will bless you, and kindly take care of you. Not a hair of your head shall fall to the ground without his knowledge. He will love you; he will keep you in the hollow of his hand; he will cover you with his wings, and in his shadow shall you trust."

"My dear brother, I could join you in a Hallelujah that shall last for ever. This is one of the happiest moments of my life. My brother, he who alone remains to me of my dear departed mother, and who is the helper and solace of our beloved remaining parent, is about being gathered into the sheep-fold of Jesus. Perhaps it is not best I should be present, because my joy would be too great. Father in Heaven, I thank thee for it. Blessed

spirit of the departed, look down and let it add to your felicity, to see the only remaining of your offspring about to give himself up to Jesus. This is what you have prayed for when on earth. Now it is our prayer, that we may in sincerity serve our God, our Father, and our Redeemer here below, and then go to join you in the family above. Yes, my brother, when our spirits shall depart to the celestial regions, will not that dear spirit join the angels that come to meet us, and welcome us to those scenes of glorious felicity, where saints will be our companions, Jesus present with us in all his glory, and our Heavenly Father the light and joy of all?"

"My dear brother, only look to our Heavenly Father, for a blessing and for direction. Go to him in humble prayer, and he will be with you, and will bless you. Adieu. Remember me when you are at the Table, and may a double portion of the Divine blessing rest upon you.

BENJ'N. ALLEN, JR."

I feel convinced that the light of this correspondence, for which I have so much cause to bless my God, should no longer be kept in obscurity. The more I examine it, the more it appears to me adapted to general usefulness. Yea, from the first actings of the principle of spiritual life in the soul, the fostering hand of wisdom and love are here displayed, so as to encourage and animate, in every step of the humble inquirer, until he is enabled to rejoice in hope of the glory of God.

CHAPTER V.

THE MODE OF CONDUCTING HIS TEMPORAL AFFAIRS—HIS HEALTH FAILS—BIRTH OF HIS FIRST SON—AND THE PUBLICATION OF HIS THIRD, FOURTH, AND FIFTH VOLUME OF POEMS.

Early in 1813, I was again separated from my brother. He continued in New-York, and I entered the Academy in Elizabeth-Town, New Jersey.

The sale and exchange of his books, necessarily led him to frequent intercourse with the speculating world. He partook so much of their spirit, as to be led to contract for considerable real estate. And he often laboured under much pecuniary embarrassment. On the 4th of January, 1813, a judgment was entered on his bond which he had not been able to meet, for $875,25. I am, however, gratified to find that $500 was paid on the 1st of May, and the concern was settled the following May.

In the description of his property which he gave, as bound by the above judgment, he specifies eight lots of land in the city of Hudson, valued at $1800. Personal property, mostly in books, $2800.

To this estimate is annexed the following note: "I would give Mr. —— a bond and warrant on the above, provided the time be extended to four months. I do not doubt my ability to meet the sum ere the sixty days expire, but am not willing to place myself or family within reach of contingencies. Yours, B. ALLEN, Jr."

Upwards of $700 of the above specified claim, arose from the printing of Doddridge's Rise and Progress.

He also engaged in a speculation with Land Warrants. Thus, on the 6th of June, 1813, Henry Brickley, of Philadelphia, conveyed to him thirteen tracts of land on the Susquehannah, in Nanticoke, Luzerne County, Pennsylvania. These facts appear, from a letter addressed by my brother to Mr. Mallery, of Wilkesbarre, whom he applied to as his counsel. He thus closes his letter. "With you, Sir, I wish to leave it. On the business I place much dependence for furnishing me a sufficiency to pursue my theological studies in quietude. Enclosed is twenty dollars.

I am, Sir, yours, respectfully,

BENJ'N. ALLEN, Jr."

Some time after, he informed me that he had engaged a legal friend in Philadelphia, to dispose of the land for him.

June 29th, he writes,

"I found that the four thousand acres of land, which you know I purchased of Mr. B., is in a fair way to give me from five to fifteen thousand dollars cash, within twelve months: so that, while I admire the goodness of our Father in thus making of me 'two bands,' I begin to perceive my duty to consist in retiring more from business, and devoting my time to closer study. Help me to be thankful." His calculations were large indeed. In fact, I do not discover that he realized any thing from the speculation.

My brother's general mode of conducting his concerns, was to exchange his own publications for a great variety of others, and then dispose of those among his friends, especially his fellow students, and frequently send them to auction. In his letter to me, Feb'y. 9th, he observes, "I have, through the blessing of Providence, sold three hundred dollars of books to the students since you left; making in all, five hundred and twenty-five dollars to them, besides

more ordered and not yet received."—Again, "February 11th, Do you not see the bounties of our Heavenly Father's hand?"—"In temporals, he is much blessing me. My sales to the students now amount to seven hundred and fifty dollars."

His engagements were indeed numerous: his head, his heart, his hands, were full to overflowing. The writing and publication of his poems, (as soon as one was in press, another would be in preparation,)—the time and labour necessarily required to dispose of those works by exchange and otherwise; the providing for his family, and myself frequently at a distance from him, all this, in connexion with his attention to the lectures and the general course of instruction in the Seminary of Dr. Mason, was well designed to undermine his frail body. It was by peculiar strength and blessing from on high, that he was so long upheld.

After I had remained at Elizabeth-Town some months, my brother, in his visit to Philadelphia, having received so favourable an account of the Academy in that city conducted by Rev. Dr. Gray and Wylie, was induced to remove me to this institution.

In July he took his wife to Hudson, designing there to spend his vacation. While there, he was not idle. Besides attending to his general concerns, he laboured to promote the spiritual improvement of the inhabitants of his native place.

He writes,— "Hudson, July 26th.

"I am about establishing a prayer-meeting on the Hill, to commence next week. Pray for an outpouring on this barren rock.—Professors here are cold and dead, many of them, and few are they in number. Mr. Chester is about establishing an assistant Missionary Society here, and will undoubtedly succeed. He is catechising the children—a capital omen."

Again, "September 13th.

"Our evening meetings still continue at the Academy, and are well attended."

In a previous letter, August 14th, after mentioning that some of his acquaintances were inquiring, he observes, "I hope all these drops are forerunners of a shower. Oh, that they might be. Pray fervently for this valley of dry bones. Pray that its professors may be wrestling Jacobs, and prevailing Israels."

His first child was born October 8th, 1813.—On the 9th he writes to me.

"Dear *Uncle Thomas*,—

"How do you like your new title?—Yesterday we were favoured with a fine little boy."—"I pray that our Heavenly Father may glorify himself with it, and make it his. May it glorify him abundantly."

Again, "October 25th.

"We have named the little one, George Fitch, after our friend in New-York. I hope he may be instrumental in glorifying his Heavenly Father a thousand times more than ever I have done."—Thus it is evident, that his sincere desire, fervent prayer, and continued labour was, that he might adorn the doctrine of God his Saviour, in all things; and not only to consecrate himself, but all over which he had control, to the love and service of his Heavenly Father.

My brother returned to New-York the last of October, or the first of November. On the 25th of October he writes me in anticipation of his return.—"Dr. Mason's Lectures commences next Monday or thereabouts. I look forward with much pleasure to that time. The delight of New-York Christian society and preaching, is very great." In the same letter he observes—"I place much reliance on the products of a Poem which goes to press the moment I go down, almost. It celebrates our unparalleled naval

victories, and attempts to direct the attention of the people of the United States to gratitude to their Maker."

"The Poem I spoke about before, will probably be published between now and next summer, with my name."

Early in November, he published his Poem with this title, "Columbia's Naval Triumphs." The Poem and notes constitute a small volume of one hundred and thirty-two pages. In the introduction he observes—"The names of Pike, Harrison, Van Rensselaer, Croghan, and their gallant compeers, will descend to posterity with eclat; the admiration and gratitude of their country, will never cease to attend them, so long as patriotism and heroic valour are cherished and respected; but the intention being to include in this work naval triumphs alone, their deeds are left for some future attempt at celebration."

The following are extracts of this work.—He thus commences.

> "First to *Jehovah* strike the sounding praise!
> A growing, deep'ning, note of glory raise,
> To Him who rules the sea, the earth, the sky,
> With all the shining myriads on high:
> Who reigns o'er all, eternal and alone,
> Infinity the bulwark of his throne."

In a note he observes—"'They that trust in the Lord, are like Mount Zion, which shall never be moved.' If a man be satisfied, on proper inquiry, that duty impels him to the scene of danger, he may go without fear. A trust in the Lord supposes an inquiry concerning what is duty, and a sincere desire to perform it."

After celebrating the different victories obtained by our Navy over the English vessels, he describes the scene on Lake Erie.—When all things are prepared for the contest, he thus proceeds—

"With anxious soul, Britannia waits the fight;
Thron'd 'mid the forests of a neighb'ring height.
Columbia, bright, with Freedom at her side,
Sits on a cloud above the rolling tide;
She to her *Heavenly Father* breathes her prayer
And seeks the aid which those who serve him share."

In a note referring to this passage, he says—"The day before this battle was a day of fasting, humiliation, and prayer, throughout the United States, by appointment of the President. When such are the weapons resorted to, well may we expect success. Prayer is more mighty, than millions of soldiers."

He closes the poem with a reference to the Christian triumph.

"Acknowledge Him who rules the host above,
And to his glory give your warmest love!
'A Christian is the highest style of man:'
Where other titles end, this name began."

"Let him upon the rock of ages rest—
His soul shall be with heavenly valour blest!

"Who would obtain a never-dying fame,
And bid the world resound his honour'd name—
Let him repose his trust in Him who reigns,
Amid the hosts of the celestial plains!
Unto JEHOVAH-JESUS let him raise
The prayer of faith—the grateful song of praise!
To such a soul the wo of death is naught:
Its fiercest blow is with pure rapture fraught;"

"Eternity unfolds perpetual joy,
And growing grandeurs shine without alloy:"

"Seraphic guardians ever round him wait,
And bear him safely on the brink of fate.—
He treads on earth a bright and blissful road,
Then rises to the bosom of his GOD."

Annexed to his bill for printing of the above Poem, is also a charge for printing two thousand copies of Rush's Thermometer. Thus by every means he is seeking to do good to his fellow men.

As might well have been anticipated, his labours proved too much for his frail body. On the 8th of December, he writes to me—"My health is so delicate, that I am obliged to withdraw from the Seminary for a while. I am very much debilitated by too close application. Dr. Mason advises me to stop all my studies until I get well. Hard study does not agree with me."

Still bent upon usefulness, he, about this time, perhaps before, became very much engaged in the organization and conducting of some benevolent Society.

I think it probable that the following extract refers to it, though at an earlier period.

"May 20th, 1813.

"I am attempting to form a Society to raise money for the support of young men to the Gospel ministry, and expect to succeed. Pray for it, and us."

Again, he writes— "September 13th.

"You remember the little Society in New-York; Mr. Fitch has given it $5000!! Now let us never be discouraged, but do what duty bids, nothing doubting."

As my brother was by his indisposition constrained to relinquish his studies in a great measure, his active soul would not long permit him to remain without seeking a new field of labour, where, while reaping some pecuniary advantage, he could promote the restoration of his health, and do good to man.

Such a field was soon presented; and on the 13th of December we find him entering into articles of agreement with the firm of Dodge and Sayre, of the city of New-York, to obtain subscribers for Scott's Family Bible, which they

were then publishing. They engaged to give him eight per cent. on the amount of subscription obtained within the city, and twelve and a half per cent. on the amount obtained out of the city of New-York; said allowance was to be paid as follows: viz.—one half in cash on obtaining the said subscription; and the other half in cash at the end of three years from January 1st, 1814, or in books at twenty per cent. discount from the usual retail prices, at any time after obtaining the said subscription.

Two days after entering into the above agreement, he writes to me in Philadelphia, and endeavours to enlist me in the same cause. The following is an extract from his letter—

"New-York, December 15th, 1813.

"I have been fearing lest your health might give way to the application necessary in your Seminary, and have therefore been calculating for it." "During my being unwell, I propose spending some time in going about the country and spreading Mr. Dodge's edition of Scott's Bible. It is doing good, gaining my health, and making money. In getting the subscriptions, I have the aid and good wishes of all Christians. I have had thoughts of calling you to assist for a while in the business, thinking it would restore your health. R." who "is studying Divinity in Princeton, has gained a large number of subscribers in New-Jersey, and made himself about one thousand dollars in six weeks, *besides doing much good*. His success caused me to engage, and, now your health is feeble, you had better engage by all means, until you get well, and then we will find some advantageous place where you may pursue your studies." "As Dr. Mason tells me we must not abuse our bodies, we must not drive our health; if we do, we shall soon be obliged to give up our studies entirely. You want some time to recruit. Write me immediately, what you think of taking a ramble in the country on this business.

I think you will be very useful in this Bible business, to the great cause, and you will regain your health. You now feel feeble and that makes you despond. Mr. Dodge wants to engage you very much. You had better stop school for the present."

I complied with my brother's request, and left Philadelphia early in January, 1814. After arriving in New-York, I engaged to take his contract with Dodge and Sayre, so far as it related to obtaining subscribers out of the city. Under his direction, I immediately commenced my labours in connexion with Scott's Bible. My first efforts were in Elizabethtown, New-Jersey; from thence I branched out into many of the towns in the interior; Springfield, Morristown, Rockaway, &c.

In this blessed work, I was occupied three or four months. I obtained two hundred and seventy subscribers to Scott's Bible, and realized as my per cent. $902:25. This amount I permitted my brother to draw from Dodge and Sayre, as he saw proper. It must have afforded him important aid. He had been advancing for my expenses, from October, 1811, and I was indebted to him about $500. Thus he had refunded to him, the full amount advanced, and retained under his control more than sufficient to cover all my subsequent expenses until I was enabled to provide for myself. In our temporal concerns, how truly were we blessed of Heaven, besides being instrumental of distributing that *useful*, that *invaluable work*, among so many souls, who may for ever praise the God of all grace for the saving boon.

I cannot ascertain to what extent my brother proceeded in this work. However, as I was occupied in the country, he confined his efforts, I believe, chiefly within the city. I presume he did not accomplish much in this work, as his mind was given to other objects; and the necessary labour

in circulating one, and preparing for the speedy publication of one, if not two other volumes of Poems, must have consumed the greater portion of his time.

He writes— "March 14th.

"I am writing an Eastern Tale, in the Walter Scott style, on the death of an Arabian, who was converted to Christianity, and suffered martyrdom. It is taken from the story of Abdallah and Sabat, who are spoken of in Buchanan's Star in the East."

Again, he says— "April 12th.

"I have finished my Abdallah Poem."

About the first of May, he commenced keeping house in New-York. His views and prospects on this occasion, are expressed in a letter to me, dated—

"New-York, April 12th, 1814.

"We are going to housekeeping. I have taken a delightful two-story brick house, No. 493 Broadway. There we have the country air, and charming prospects." "My health will be much better there than here, down town. We begin the 1st of May, or a little before. Partly on your account is it, that I have taken a house. I want you to have a home—and I want you with me. The success we are both meeting with, will enable us to get along easily with the expense. There we shall be out of the way of many temptations, and be able to have family exercises as we wish. The expense will be about the same as for us all to board out, and we shall take much more comfort. Our father can be with us. *What good effect may not result from this?* It is time I was settled some where. I shall not spend so much as running about. And I find it much, very much to my advantage, to be in a city on account of my publications, &c. Another year, I may perhaps take a house a mile or two farther out of town for the sake of garden, country scenery, &c. We have reserved a room

for you as a study and bedroom. Whenever you cease collecting subscribers, you can pursue your studies under my roof. Ever your's, B. ALLEN, Jr."

The date of my brother's fourth volume of Poems, is April, 1814.

The copyright was purchased from him by Abraham Inskeepe, by whom it was published. The following is the title,—"*Urania*, or the True Use of Poesy, a Poem, by B. Allen, Jr." It is dedicated to the Rev. John B. Romeyn, D. D.

The object of the work is displayed in the preface, from which we make the following extracts.

"Duty demands that every thought, word, and action, should have the glory of God for its ultimate object. Nor is it less than criminal, to make use of any other than a pure and correct mode in pursuing that object. The maxim that 'the end sanctifies the means,' is the offspring of satan, not the dictate of the *Holy One*."—"This being manifest in every page, both of nature and of revelation, it must be obvious to all, that no man has an exclusive authority over his own talent. It is the property of *Jehovah;* and of its use, He will require a strict account."

"Men of genius are peculiarly liable, from the intoxication of applause, and the apparent brilliancy of the world's fame, to forget the grand end to which their powers should be directed." "But the law of duty still remains as imperious in its requisition, as unimpeached in its certainty, as unbending in its threats, and as boundless in its promise, as when originally promulgated."

"It is the object of this work to show, that poetry should be subservient to that law; and that it is the duty of poets, as well as of men of plain sense, not to bury their talent in a napkin, nor to lend it to the arch adversary."

"Men mighty in literature, have declared that religious

subjects are improper for the bard: but ONE mightier than they has promulgated much of His revelation in poetry, and has declared religion to be the only object worthy of man's serious consideration."

"Let the poet draw nature; but let him do it with an eye to nature's *God*. Let him represent creation as it actually is, a handmaid to revelation. Whenever he gives a portraiture of any landscape, he will show its beauties beaming glory to the DEITY; lifting the thought to him who made. He will find from the stream, from the grove; from the rock, from the mount; from the forest, from the field, a voice constantly issuing, directing man to adore the author of all bounty."

"How awful is the responsibility of the true poet! In his hands are the keys of the passions; and he may unlock their powers, and give a tendency to their operations, centuries after his body has tenanted the sepulchre. Besides, he is accountable for use, as well as abuse; and neglect of doing as much good as he might, is punishable, as well as being efficient in the service of evil."

"Poetry is a most important gift. Its influence is almost unbounded. How many hearts are roused by its fire; melted by its pathos; delighted by its imagery!" "Compare the influence of Shakspeare and Newton, and, as more are guided by passion than by reason, we cannot hesitate in deciding whose is most mighty in power, or sure in effect. Newton has illumined the empire of science, but Shakspeare has usurped the empire of the heart. The influence of Newton has to find its way to the heart, through the cold region of the understanding, while that of Shakspeare pours its whole power directly upon the feelings." "When we reflect on the total departure of Shakspeare from evangelical principle, how painful is it to think of the tremendous mass of evil caused by his writings!"

"Shall poetry be for ever degraded to the vilest subjects?" "Songs of true joy are heard in Heaven: Why will not the poet attempt to imitate them? Crowned with an exuberance of infinite lustre, Redemption awaits his gaze; why will he persist in neglecting it?"

"The end of poetry is said to be, to please: What so pleasing to mortality, as the news of resurrection? What to pain, as the view of Heaven? What to ennui, as celestial employ? What to grief, as the balm of Gilead?"

"Where is such a boundless excellence open to poesy as in the Gospel? Surely no where. In that, every source of pleasure is refined and blessed."

"It is grateful to reflect, that, amid the general licentiousness of poetry, we may discover such chrystal purity as beams from the writings of Young, Cowper, and Watts. Watts, especially, was deeply imbued with the evangelical temper: his numbers breathe the sweetness of the skies. I had rather have the death-bed thoughts of Watts, than all the fame of all the heroes that ever descended from Adam. How many millions of infant minds have been imbued with the pure spirit of Heaven, through the medium of his verses? How many, that, in mature age, have found them still in their recollection, a guide and a comfort! How many that have breathed their spirit into eternity with a portion of them in their voice!"

"Let my writings, like those of Watts, be but grateful to the humble Christian in his retired cottage, and I shall esteem it nobler praise than if they were hung in letters of gold in every senate-house in the universe."

With a reference to usefulness, I have given a large extract from this preface. The work thus commences—

> "Sweet Poesy! fair child of pure delight!
> Born and matur'd in realms with glory bright:

By Seraphim and Cherubim belov'd;
Thy rich, melodious song by *God* approv'd:—
How art thou lost in an ignoble aim,
Folly to please, and Vice to guard from shame!"

"When bold in grandeur, at Supreme command,
Creation rose beneath its *Maker's* hand,
Sounding sublime from glowing minstrelsy,
Thy allelujahs fill'd the spreading sky."

"In ancient days, when prophecy alone,
With clouded light, on mental vision shone,
The sons of men from Seraphs caught thy glow,
And with its blissful numbers sooth'd their wo."

"And when *Jehovah*-Jesus came to save
Rebellious man from ruin and the grave;
When He who is the source of endless day
His glory shrouded in a veil of clay;
The angel-choir a gratulation sung,
While Heaven, responsive with the anthem rung."

"But now thy high-born powers their grandeur waste,
To please a sickly, a degraded taste:
Lascivious song to grateful strains succeeds—
Celestial flowers give place to earthly weeds."

His grateful soul thus breaks forth in a song of praise to the blessed Redeemer—

"Jesus, delightful theme! demands the song
Which seraph harps in harmony prolong.
To Him we owe the fruitful earth, the skies,
With all the hopes that in our prospect rise:
He spreads the carpet of yon fertile field;
He bids the various vale its beauties yield;
By his command the sun dispenses day,
And the mild moon, her gentler, softer ray:
He pour'd the stars throughout yon vast abyss;
His are the several worlds of wo and bliss:
He, boundless goodness! never can the praise
Which the pure songs of ransom'd myriads raise;

Which angel-millions celebrate with lyres,
Wak'd by the fervour of devotion's fires;
Though, through eternity its numbers swell,
The breadth, the height of this deep mercy tell—
Open'd the fountain of the FATHER's grace,
And bade it flow to bless our rebel race;
Came down to earth—His glory laid aside—
And to effect our great salvation—died!
His arm unbinds the sin-oppressed soul—
Glories immortal o'er her vision roll;
To everlasting Heav'n, He bids her soar,
And thro' eternity, her *God* adore."

In the following lines, he refers to the circumstances of the death of our uncle Mann, who, as before mentioned, (*see page* 28) was drowned in crossing the Hudson River.

"Oh, that thy billows, so serenely clear,
Should once to excellence have prov'd a bier!
But from that bier the spirit took its flight,
To dwell in mansions of eternal light:—
While Christian worth is on thy shores approv'd,
The memory of MANN, will be belov'd."

He would continually lead us to look through nature up to nature's God.

"View'd in itself, a blade of grass is small:
View'd as the work of Him who governs all,
It opes a world of vision on the soul;
It makes eternity before her roll.
Thus he who gazes with a careless mind,
On the bright beauties in a landscape joined,
Sees not their excellence, feels not their worth,
His stupor binds his vision to the earth;
While the rapt soul who looks with joy abroad,
And marks in all, the glory of his *God*,
Tastes the pure happiness to angels giv'n—
Anticipates the blessedness of Heav'n."

The noon-day splendour of the Gospel also excites his muse.

"And see! the morn of the millennial day
Already gilds the mountains with its ray!
Dark India's border brightens in its beam;
The isles grow radiant in its golden stream;
Afric revives; her sable sons rejoice;
Glad allelujahs warble in their voice."

"Soon shall we hear a shout of praise arise,
Whose deep'ning thunder shall ascend the skies:
Asia's loud voice with Afric's will combine,
And they with Europe and Columbia join,
Swelling the song of glory to the *Lamb*—
The glad hosanna to the true I AM.
Then will the Heav'ns rejoice, the angels sing,
And all creation allelujahs bring:
Judgment will slumber in JEHOVAH'S hand,
And boundless blessings flow to every land:
No more will pestilence with angry glare,
Scatter the seeds of death along the air:
Ocean, from whelming desolation free,
A path of peace and happiness shall be:
From pole to pole a paradise, the earth
Will give to nought but bloom and blessing birth!"

"When the glad morn of the millennial day,
Already gilds the mountains with its ray,
When Heav'n prepares to sound in deepest tone
The praise of Him who comes in judgment down;
Say! does the poet want for glowing themes?
Need he descend to feeble, fabled dreams,
Of wild distemper'd fancy? Let his lyre
Strike to the notes which bless the angel-choir!
Let him Redemption sing! and let his soul
Bathe in the glories which around her roll!"

"When David held the soul-consoling lyre
With heart enkindled by celestial fire,

He sung the goodness of the GOD above—
He sung the blessings of redeeming love:
Rapture unfolds its treasure in his page
And light breaks thence to man in every age;
His numbers show, to wanderers forlorn,
Where beams the beauty of th' eternal morn;
And in luxuriant elegance display
The radiant tenor of the Christian's way."

"Who can portray the line with wonders fraught,
Which springs from blest Isaiah's blissful thought;
Whether in burning majesty he shows
A GODHEAD taking vengeance on his foes;
Or, in the beauty of celestial lays,
Unfold the charities of Gospel days:
Whether, array'd in uncreated light,
From Bozrah comes the SAVIOUR in his might;
Or, dropping dews of gentleness and peace,
He bids the sorrows of his people cease?"

After taking a view of the various heathen poets, he shows the superior bliss of the most "humble Christian," and thence his mind is naturally led to the peculiar excellence of the Holy Scriptures. He thus speaks of the stability of these truths.

"Around the HOLY WORD a storm has rav'd,
Fierce as the blast, Norwegia's cliffs have brav'd;
All the dark horrors hatred could array,
Have strove to blot its clear, resplendent day;
The darts of hell on every part have shower'd,
And satan's boldest rage in tempests lower'd;—
Like the third Heav'ns, divinely bright it shines,
Flashing dismay on all opposing minds.—
Eternity will keep its every page,
Unhurt and sacred, to its latest age."

He thus notices Watts and other Christian Poets.

"Celestial Watts! Thy unadult'rate lay,
May hope to win the wicked from his way.

So pure, and so harmonious thy song,
Such joy luxurious thy notes prolong,
Sure by some guardian angel warbling near—
Some seraph wand'ring from a higher sphere,
The bland and blissful melody was given,
To faith a foretaste of the sweets of Heav'n."

"See pious Cowper wisdom's numbers trace,
With resignation mild, and winning grace;
The Gilead balm, so soothing to his wo—
Whose healing unction waits for all below,
Sweetly he celebrates; with feeling known
To Christian sensibility alone."

"With lofty verse and energy sublime,
Young soars afar, beyond the flight of time;
Through scenes etherial takes his boundless way,
And bathes his vision in the blaze of day."

The following is too reviving a cordial to be withheld from the humble Christian.

Omniscience guards with a peculiar care,
The soul who breathes in humble hymn and prayer,
Glory to Him for every blessing giv'n;—
Glory to Him for all the hopes of Heav'n.
His faith is pledg'd to guard them on their way
To the effulgence of eternal day:
His faith is pledg'd to comfort them with peace,
To fill their lot with a Divine increase,
Of every good can minister to bliss—
Of every happiness can speak them His."

I take leave of this volume, by presenting the following "Prayer."

"'Father of light and life! Thou good supreme!'
Thou art the guardian of my every hour;
Thy praise shall be my everlasting theme;
To thee I dedicate my every power."

"Help me to love thee with a Seraph's flame;
And to adore thee with a Cherub's fire:
Let my rapt soul in notes sublime acclaim,
And ever to sublimer notes aspire."

My brother's muse was again aroused, by the arrival of the intelligence of the capture of our Frigate Essex, commanded by Capt. D. Porter, in the harbour of Valparaiso.

In August, his work of thirty-eight pages appeared, with this title—"The Phœnix, or the Battle of Valparaiso, a Poem by B. Allen, Jr., New-York, 1814."

The following is the dedication:

"To Col. Henry Rutgers, whose character displays the graces of the Christian, and the fire of the Patriot—whose

'Gray hairs are a crown of glory,'

These lines are reverently dedicated by the author.
New-York, August 8th, 1814."

His views and prospects are expressed in his letter to me—

June, 27th,

"Dear Thomas,—

"Long enough have I lived at loose ends. My first object now is, to try to pay all my debts, and be clear of the world. This, with the blessing of Providence, I can do. Pray for me that I may be blest in this. Next, my inquiry will be, how, and where I can most glorify—whether sitting down in snug retirement in the country, and nursing my health, and using my pen, or elsewhere.

"Your's ever,

B. ALLEN, Jr."

In July, he actually entered into contract to publish the works of the Rev. John Owen, D. D., or as many of them

as the public would sanction by their patronage. He designed commencing with about twelve volumes, and the edition to consist of one thousand five hundred copies. This plan he finally relinquished, and the work was, I believe, published afterwards in New-England.

CHAPTER VI.

PUBLICATION OF HIS SIXTH AND LAST VOLUME OF POEMS—HE JOINS THE EPISCOPAL CHURCH—REMOVES TO THE STATE OF VIRGINIA.

In September, 1814, my brother's sixth volume of Poems appeared, with this title—"The Death of Abdallah, an Eastern Tale, founded on the story of Abdallah and Sabat, in Buchanan's Christian Researches."

The following is the dedication.

"To George Fitch, Esq. Whose prosperity was a blessing to society; whose adversity is a glory to himself, this Poem is respectfully dedicated by the author."

The subject which thus last excites his muse, serves as a suitable apology for the abandonment of that field of fancy, and forms an excellent prelude to his more important labours in the ministry of the Gospel.

In the introduction he observes—"The story of Abdallah and Sabat, is so well known to those who take an interest in missionary exertions, that it needs no recitation here. The author's object is to quicken attention to the spread of the Gospel. How far he may succeed in the attainment of that object, is for a higher power than himself to determine."

"Assuredly, there is no object more interesting, than the Christian Missionary bidding adieu to home and friendship, and entering on the pathless wilderness, taking up his abode among savages, solely to win them to the ways of happiness. There are, undoubtedly, some among their fellow men, who look on such missionaries as fanatics and unwise, but it is

enough for them that they are fellow labourers with angels, and the favourites of Heaven."

A few extracts from the Poem are given with reference to its evangelical spirit.

Abdallah speaking of the influence of the Bible upon his heart, observes,—

"I ponder'd o'er its wond'rous page,
Soon did its power my soul engage;
But when of the REDEEMER's love
It told, and pointed me above,
Where on a FATHER's throne he dwells,
And doubt from praying minds dispels,
Like lightning thro' a sable cloud
Divine conviction came—
I sought the all-atoning blood;
My heart to God the healer bow'd;
My spirit was in flame."

"At length the SAVIOUR whisper'd peace,
And gave me from my doubts release:
Then happy was the morning ray—
Happy the fading eve.
My soul was blissful day by day,
Rejoicing in the Gospel way;
Then hope began to live."

"Oh bliss beyond expression sweet,
The Christian spirit knows,
When, at the dear Redeemer's feet,
He gives all fear repose!"

After Abdallah had embraced the Christian religion, and was fleeing from his friends in consequence, he is thus introduced.

"Wealth has he left; and friends and fame;
To infamy has sunk his name,
With every Moslem son;

What comfort can his course betide
Along the frowning mountain's side,
A solitary one?

Divine IMMANUEL's Gilead balm
Breathes on his soul its blessed charm:
Communion with the GOD of love
Exalts his hopes and joys above:
His mind is lull'd in sweet repose,
And a celestial vigour knows."

As the rapt soul of the convert surveys the spiritual desolation around, the following pious aspirations flow from his bosom—

"When shall the Gospel promises
Gild with their Heav'n descended bliss,
The moral midnight of this land?
When shall the darkness break away?
When shall arise the morning ray,
Obedient to Divine command?"

"Roll on rich hour of light and love!"

"Speed, cov'nant angel! speed thy flight!
Unrol the Gospel banner bright;
Sound thy loud trumpet,"———————

"Till, waken'd by the mighty sound,
India aspires to op'ning Heaven,
Blest with the grace by JESUS giv'n!"

Among the miscellaneous pieces, is the following breathing of my brother's soul, with which I close the extracts:—

"Oh, GOD my guardian, GOD my guide,
Ever may I with thee reside;
And praise thy name, and bless thy love,
Encircled by thy hosts above."

He published an edition of the Death of Abdallah, of two thousand copies. This was his last poetical work. He soon became more immediately engaged in the labours of the Gospel.

The distinctive features of the Presbyterian and the Protestant Episcopal Church were brought before my brother's mind. The consequence was, a dissatisfaction with his own Church, and a decided preference for the Episcopal. About this time, he also met with the Right Rev. Richard C. Moore, Bishop elect for Virginia. By intercourse with him, he became at last determined to unite himself to the Episcopal Church. In addition to the convictions of his understanding in favour of this Church, the Bishop presented before his soul, panting to engage in the active duties of the ministry, the wide field of labour which Virginia displayed, and which invited the *Episcopal ministry especially* to a glorious harvest. My brother's health was also delicate, and he was almost led to despair of being enabled to proceed through that long season of probation, which was required in the Presbyterian Church. These circumstances, in contrast with the offer of Bishop Moore, to enable my brother under the license of Lay Reader, at ONCE to commence his active duties, and at the same time to pursue his preparatory studies for the ministry, had, no doubt, a powerful influence in bringing him to so speedy a decision. I believe, however, that his mind had been long exercised on this subject. For months before these movements, it was reported among his friends that he had actually joined the Episcopal Church. Thus it was not the decision of the moment. And we can now see it was indeed a gracious Providence which led to this change. For, had he much longer continued the same laborious course of writing, publishing, and disposing of his works, which was required to obtain a support for his family; this, in connexion with his regular preparatory stu-

dies, must speedily have driven him to a premature grave. But the change from this scene, to active effort in a salubrious clime, in connexion with those sacred duties, the delight of his soul, could not but be salutary.

As his own mind became impressed, he was led to present the subject more distinctly to my view. He placed in my hands Dr. Bowden in answer to Dr. Miller on the subject of the ministry and government of the Church. In this movement, I believe that his anxious desire was, not that I should be altogether influenced by his determinations, but that the subject should be plainly laid down before me, and I should judge and act for myself. The subject of Church government had never before been distinctly presented to my mind; but I had embraced the Presbyterian Church, as it was the one within whose pale I found myself, when I first experienced the operations of the Holy Spirit upon my heart. After examination, I determined with my brother to unite with the Episcopal Church.

Bishop Moore knowing my views, offered me also a license as Lay Reader, that thus I might be building up the Church in some of the vacant parishes at the same time that I was pursuing my preparatory studies. I accepted the offer.

It was determined that I should proceed on to Virginia, and endeavour to obtain a situation, and examine more accurately the ground and prospect, and inform my brother before he moved his family. I, therefore, left New-York October 14th, 1814, and arrived in Alexandria, District of Columbia, the 20th. After spending a few days in the family of the Rev. Wm. H. Wilmer, I proceeded, under the direction of the Bishop and Mr. Wilmer, to Prince William and Stafford counties, Virginia. Here I was gratefully received, and speedily entered upon the discharge of my duties.

My brother waited for my report, as is evident from his letter to me, dated—

"New-York, October 22d.

"I wish you to write me immediately, telling your prospects." "The Bishop started on Monday morning, and was to leave Philadelphia, Friday morning. Write by the return of mail." "I am waiting a letter from the Bishop before I start. As there is every prospect of an attack on the city within a few days, I probably may go on as far as Philadelphia soon. How much is board in Alexandria, and what kind of a place is it?"

"Our father came down in the steamboat. He was much disappointed on finding you gone. This week I have been principally engaged in walking about with him. He will not return until next week. Since breaking up housekeeping, I have not found so much difficulty as before. Providence appears beginning to deliver me from my troubles. Blessed be the name of my Heavenly Father.—He reigns.—May I learn to be still, and know that he is *God*." "The Lord of Hosts be your cloud by day, and your pillar of fire by night. Pray for us. Your's ever."

My brother, with his wife and infant son, soon left New-York, and went on to Alexandria. In a letter to me, post marked Alexandria, November 21st., he writes—

"I have just paper enough to say to you, that I am at your good friend Mr. N.'s with Harriot and George. We arrived on Saturday." "I hope to see you here as soon as your duties will permit. H. sends her sincere love.

Yours, ever affectionately,

BENJ'N. ALLEN, Jr."

CHAPTER VII.

EXTRACTS FROM HIS CORRESPONDENCE DURING 1813—14.

In order to throw further light on the history of my brother's movements, sentiments, and feelings, I present extracts from his correspondence with myself, during the period already considered.

The following was addressed to me while I was at Elizabethtown, New-Jersey. The Lord was visiting that region with the blessed outpourings of his Holy Spirit at the time.

"New-York, February 9th, 1813.

"Beloved Brother:—

"I am thankful that you are comfortably and happily situated. Especially am I thankful that you are in a place where our Heavenly Father is pouring out his influence. Now you may see, and I hope feel, the blessed effects of that unction which is from on high, and which gives a foretaste of the joys of eternity. Mr. W. has a request to make of you: viz. that you will collect all the circumstances you can respecting the revival, and communicate them by letter as soon as may be. Never mind postage. I shall expect a letter from you at least once a week. Be much in prayer, my brother; and may Heaven bless you."

He again writes— "February 11th.

"My feelings better speak my satisfaction respecting your happy situation, than my tongue can. My feelings praise the Almighty Father of our mercies for thus directing you to a spot of earth, where his Spirit is pouring out so abundantly. May he prepare you for great and lasting

usefulness. To glorify our Heavenly Father is the noblest work of rational existence."

"Mr. M'Dowell in times past has been remarkably attentive to catechising the young, and now we see how he is rewarded: Those very youth are becoming stars in his crown, which will irradiate for ever."

"May your prayers and your praises be called forth as from the tongue of an Apostle, by attending that excellent Society to which you have joined yourself. May God bless you in it, and it in you."

"Thomas, I have a charge and a request for you. I trust you have by this time lighted up in your breast an ardent desire to serve and to glorify your Heavenly Father: Thus may you do it. Mr. W. has a son nine or ten years old, a smart boy, apparently, who now is exposed to bad example, and comparatively growing up in ignorance by being in the office with the bad boys. I have persuaded his father to send him to Elizabethtown, and more, he has concluded to send him thence to college; and who knows but Providence may, after that, think proper to call him into the ministry? Much, under Heaven, depends on proper instruction and example now. His father will give me considerable direction of him. Now, Thomas, I wish him to be with you. Are you willing to take charge of him as a younger brother: take him to Church, catechise him, or have him catechised with Mr. M'Dowell's young folks, and take pains to instil into his mind good principles; learn him to pray, &c., and inspire him with a thirst for learning? If he goes, he will be placed under your immediate care, and remain at E. a length of time. I know the answer your heart will give, therefore I merely request you to write me by return of mail, what Mr. N. will charge for boarding a boy ten years old, and what the tuition in the English School will be."

By the above, we still see my brother bursting forth from the multiplicity of his engagements, into new paths of doing good; and endeavouring also to enlist in the same benevolent work all those over whom he has influence. The Lord be praised for his example.

"February 15th.

"Do you not recognize the finger of Providence in directing you to E.? May you find your graces revived, and your heart encouraged so much, as to go on your way rejoicing! Remember the crown before you, and the glory of serving your Heavenly Father—the only thing which is worth living for. Go on, my brother, prepare yourself for extensive usefulness, and you will make the heart of your brother to leap for joy."

"As to your attending the Societies at present, I think, while the Spirit from above is pouring out so abundantly, you ought to be found in the way as much as possible. Neglect not your studies, but remember, while gathering fruit from the tree of knowledge, not to forget the tree of life. And now, especially, attend to the latter; for such an opportunity as now you have, is but seldom enjoyed. You will prepare yourself for the ministry more by being in the midst of lively Christians than by studying the classics. Avail yourself, then, of your present opportunities. Pray in the Societies if called on; read, too; take as active a part as is proper. Heaven bless you."

"You can engage Mr. N. to take the little boy I spoke of. You will take the charge" of him.

"February 24th.

"I am satisfied, my dear brother, you do not squander what little money Providence allots you."

"You do not say how much Latin you master in a day, or how good progress you make. Remember it is not the number of lines, but the manner in which you get them

which increases your stock of learning: Better get five lines well, than fifty lines badly."

"Mr. Allen's plan for improving you in composition, I admire. You speak of drunkenness, your division is a good one, but would it not be best to add among its bad effects the influence of example on the young especially?"

"I am rejoiced, and I hope thankful for the advantages of your situation. Never did Providence, in a more marked manner, provide for your spiritual welfare, than it has in this instance."

"The prayers of your young men, I fervently hope, may be mingled for a long time to come. Much good results from such societies: and praying breath was never spent in vain."

"Happy am I to hear of the Sunday Morning Meeting at Mr. N.'s. Truly the *Lord Almighty* is at Elizabethtown. My brother, remember that such refreshing does not always last, and be careful therefore to improve it. May it leave you much, oh very much, farther on in the spiritual path, than it found you."

"We had an indulgence of the Sacrament, on Sunday, at Dr. Mason's.

"Pray for Mr. M'Dowell, and for the cause: Great must be his labour, but rich is his reward."

"Dr. Romeyn, to whom I showed part of your letter this morning, was highly gratified with your situation, and said you had abundant cause for thankfulness."

"One charge I must give you. Take at least one good long walk every day. This is of more consequence than you now may think, both as it affects your present studies and your future usefulness. Many commit a slow suicide by neglecting exercise. It is a duty you owe yourself, the Church, and your *Maker:* for want of exercise causes a disordered body"—an "enfeebled mind."

"Henry, I expect, will go to-day. May he prove a star

in your crown of rejoicing: for I trust, and hope, you may be made the means of bringing him to the desired haven.

"With prayers for your growth in grace."

"March 27th.

"Dear Thomas:—My long silence has been owing to absence. Yesterday I returned from Hudson, after being gone three weeks. Our father and friends, I found very well. All send love to you. My soul rejoices at the joy you experience in the Christian's path. Seek the continued smiles of your Heavenly Father's countenance, and you will be happy. Short is our pilgrimage below. Let it be an active one. Let our constant prayer be, Father, suffer us to glorify thee. Let us be watchful over our hearts, checking the first tendency to evil, for from the heart all evil actions grow. Remember to be humble."—"Your proceedings with Henry, I am thankful for; may they be blessed to his eternal welfare. He is an invaluable deposit. May you be the happy means of training him up to great usefulness."—"I am glad you are about speaking. You should seek frequent opportunities for improving yourself in that, as well as in other important accomplishments. Habits once confirmed are hard to be conquered. And above all, a speaker in public should cultivate easy and graceful delivery. Nothing can ever enter the affections that stumbles at the threshold."—"Be careful of your health. Do not study too late, and *be sure to exercise enough !!!*"

"Happy is the man who trusts in the Lord."

"How great, truly, must be the joy in Heaven, over one hundred and fifty repenting sinners." I presume the above expression was called forth by my informing him of that number who were anxiously inquiring.

"Your plan of taking notes from Mr. M'Dowell's sermons, is a very good one. My dear brother, adieu. *Remember the place of safety is always the foot of the throne of grace.*"

"May our Heavenly Father preserve you, and carry you as on angels' wings to the mansions of rest, where I hope we may spend an eternity together."

"May 7th.

"Dear Thomas:—Hastily I take my pen to write a few lines, as a week has expired, and I have not written. We are pleasantly settled at 40 John Street; our room is in the second story and overlooks several gardens. Here I have entered into new arrangements with myself. Through the blessing of Providence, the most pressing part of my business being settled, I am able to make new arrangements. I rise in the morning, and after devotional exercises, which always ought to occupy some considerable time, read papers and miscellany till breakfast, then spend two hours at the classics—have begun Virgil—then spend two hours at business, and the remainder of the day devote to reading and writing. Of these, I feel the importance of reading the Scriptures and languages. Some time, every day, ought to be devoted to reading the Scriptures. If you expect to be a workman not to be ashamed, you must begin now to spend considerable time upon that mine of all wisdom, the Scriptures. There you find comfort and instruction. Contemplate the character of those who rest from their labours, and you will take courage and press forward. *Always pray over your Bible:* Pray for the Spirit to lead you into the way of all truth."

"When you contemplate the faith of faithful Abraham; when you see him in his devotions, in the plains of Mamre; when you witness his faith remaining firm from the time of promise till the fulfilment; when you see him ascending Mount Moriah with that son of promise, how must your faith and trust strengthen. When you see Jacob supported and comforted by angels, as witnessed in his dream; when you see his increase, that whereas he went over Jordan with his staff alone, and returned two bands, how must you be

confirmed still more and more." Thus, "your soul settling down in a happy serenity, shall commit all for time and eternity, to the hand of Him who is *our Father.* 'Never will I leave thee or forsake thee;' that word is true, I know from experience. He has removed the blackest clouds, and given me day for night. Pray much, watch and pray."

"May 20th.

"Your's by Mr. N. came safely yesterday. I am always glad to receive a letter from you, especially when that letter portrays your Christian feelings. How happy are you to have been called to the path of pleasure and of true glory, when so many myriads of similar age are pursuing phantoms to their own destruction; fainting, the want of comfort whenever affliction attacks them, always dissatisfied even in the height of prosperity. 'Happy is the man whose God is the Lord.' Let 'wist ye not that I must be about my Father's business,' be frequently in your thoughts, and animate you to constant exertion. Let your soul be on the alert, to catch every opportunity of glorifying your Heavenly Father. Remember that this is the business of your life, and he lives the longest who glorifies the most. Oft are gray hairs shamed by youthful diligence."

"You say the prospect of being a herald of the blessed cross encourages you. Well may it encourage you. Angels have not so high an honour. Besides, if you knew the state of the church in this country, you would feel animated to double diligence. There are now one thousand vacancies in the bounds of the Presbyterian church in this country, and clergymen cannot be found to fill them. People on our western frontier, by thousands, are seeking the Word, and cannot find it. Dr. Mason, last Sabbath eve, preached a most masterly sermon on this subject. He stated, that from present appearances, if no more be done than is now doing, in a few years there would be several

millions of white people in our own country, as destitute of the Gospel, as the Heathens of the East. Does not this warn us to diligence? So *rapidly* does this country increase in numbers, that five hundred clergymen ought to go out every year, and there is not more than fifty. Such are Dr. Mason's calculations, and he has excellent means of information."

"Write how Henry behaves. I have written to him. I hope he may be blessed. He is a trust committed to our care for a while; may we be blessed to him in our labours."

"I send the two Odes written by me for Mr. Pickett, and to be sung at his exhibition to-morrow, in Mr. Lyle's church. Mr. P. has three or four hundred scholars."

May 24th.

Speaking of Mr. Pickett's examination, as mentioned in the above, he says,—"One Ode was sung by thirty beautiful children standing in a half moon on the stage at once. It was affecting to hear so many young voices singing the praises of the blessed Redeemer."

"PHILADELPHIA, June 11th.

"Very Dear Thomas,—

"I expected long ere this to have been in New-York, but Providence seems to find such employ for me here, as to warrant my tarrying. My new publication engages me considerably; the late purchased lands in this state also occupy attention; they are important objects. Besides, social friendship invites me to remain. We are here among many warm and attentive friends; every day or two brings us an invitation from those we never saw before, so that we are very pleasantly situated. 'Seek ye first the Kingdom of God, and his righteousness, and all these things shall be added unto you.'"

"Happy are we, my brother, in hearing the sound of the glorious Gospel: happy in being called to taste its excel-

lence, and most honoured in being called to proclaim it to the world. How can he, who stands at the feet of his Master's cross, and surveys the boundless glories that flow from it to humanity, depraved humanity; how can he fail to be enraptured? Do you know that every pain of body, every *discontent and fear of mind*, flow from sin, and that the nearer we keep to the throne, the more constant will be our felicity?—He who is near the throne, sees that his God is his Father, and knows that that Father is infinite in tenderness, as in all other attributes; that not a fear approaches his soul, but the paternal eye marks it; that not a danger lingers around his path, but that paternal care observes it. Why, then, are fears allowed to enter our minds, and dangers to affect our bodies? Paternal wisdom suffers it to recall us back when we wander; suffers it to bring us to the place of our happiness, the throne of grace. Never would a fear molest us, were we always close to the throne. In a few days we shall be close to the throne, for all tears shall be wiped from our eyes. Those who trust in him most constantly, he leads most frequently in the green pastures, and by the side of the still waters; most frequently does he lift upon them the light of his glorious countenance. Keep near the throne, my brother; let the aim of your life be to glorify your God; and let this be always in your mind—*your sufficiency is in Christ.*"

"In sight of Elizabeth-Town,
On board Steam-boat Raritan, 10 o'clock, P. M.

June 29th, 1813.

"Dear Thomas,—

"Our machinery having broke, we are detained here, while the Captain pays a visit to your place for repairs. We left Philadelphia yesterday morning very well, and, I hope very thankful, for we have experienced much, very much of the goodness of our Heavenly Father while there."

"While I gaze upon Elizabethtown, I am filled with delightful emotions. That is a place favoured of the Lord. Upon that place the reviving showers of grace have dropped their rich abundance. There are now many souls praising *Jesus-Jehovah* in their hearts, and looking for his coming in all the excellence of his love. His voice they hear in the thunder—Him do they admire in the tempest, and whether clouds roll o'er them, or peaceful serenity occupies the skies, they hear his voice in most delightful accents, whispering, 'Peace, my children, ye are mine.' Gracious Master, help us all to glorify thee, and we ask no more. How great is the joy which happy ransomed souls have experienced, in marking the renewal of sinner after sinner in that place. How, for a sweet season, was the recording angel occupied in registering their names in the Lamb's Book of Life."

"Pray now for others. Pray for us, that we may be honoured as instruments of greatly glorifying our Father in Heaven. Short is our stay here; may we do much for the good of our fellows. Soon we shall mount to those Heavens where none will be with us to pray for, where all will be happy, beatitude, glory and love. Adieu for the present.

"For ever your's."

He adds a note in New-York, July 1st—"May much of the *Holy Spirit* dwell with you."

"New-York, July 19th.

"G. D., formerly of Hudson, is a subject of the revival at Newark. He is going on his way rejoicing. S. G. S., is a little affected; pray for him, and for L. J. Never forget our dear father at the throne.

Yesterday we had a most delightful communion at Dr. Romeyn's. H. enjoyed herself better, and had clearer and more comfortable views than ever she had before. I never enjoyed myself so well, I think, in all my life. Perhaps

we were peculiarly blessed on account of the union of so many clergymen of different denominations at the same table. Dr. Mason officiated, a Dutch clergyman preached, Dr. Romeyn prayed, and beside them, Mr. Broadhead was present; all sat down at the same table. Dr. Mason, in the afternoon, preached an excellent sermon from these words, 'The body is dead, because of sin, but the spirit is life, because of righteousness.'"

"To-morrow we go to Hudson. Write us there immediately, and often. The work in Newark goes on increasingly. It has begun at a place sixteen miles from there."

"Hudson, July 26th.

"I am very sorry to see you suggest an idea of doing business during the vacation. I am afraid you have clung to some injurious society. All you ought to think of at present, is how you shall best prepare yourself for active usefulness in the great cause in which you are engaged. As to provision for the way, you must put your alone trust in your Heavenly Father. The nice feeling you indulge respecting providing for yourself, is a worldly one. You have given yourself away to the Lord as his servant, and you now should be willing to trust in him for provision, that you may serve him effectually. As to the vacation, it will happen most opportunely for you, because you now will have an opportunity to get up with the class which Mr. Wylie wishes you to join."

"Think not of business, but keep near the throne, and keep on with your studies. You may make a few dollars, but you will injure your usefulness; besides, it will bring you into intimacy with worldlings, which you should avoid as the bane of your Christian graces. Let the people of God be your friends, your counsellors, your companions. Be sparing of the hours you spend with the mere worldling."

"I have some good news for you: Capt. A. is pious.

Give thanks to God for his goodness. Keep near the throne, my dear brother; press forward toward the mark for the prize of the high calling in Christ Jesus. Be active for your Lord and Master; remember you cannot serve him long below. Be of good cheer, he has overcome the world. H. and my love to all our affectionate friends in Christ Jesus: tell those who know us, and love not the Lord Jesus, they have our prayers. Follow Paul as he followed Christ. God be with you.—Pray for our father."

The above was directed to me in Philadelphia.

"Hudson, August 14th.

"Very Dear Thomas,—

"Your letter was a cordial to me. It adds one to my many causes of thankfulness. I see that our Heavenly Father condescends to accept of you, and to use you as an instrument to his glory. Go on, pray to him for strength daily—day by day, hour by hour—ejaculations may ascend at any time—and where the heart is in a praying frame, they will ascend. Let the burden of your prayer be, Use me to thy glory, strengthen me by thy grace."

"Let the inexhaustible mine of delight, the Scriptures, be your constant companion. Read it for profit; read it for pleasure; read it for delight."

"When hearing sermons, begin to make use of your own mind, by thinking over the subject afterwards, and applying it to yourself. Learn to think; to draw the leading ideas from every thing you read and hear, and revolve them in your mind until you have made them your own. That is the way to gain a strong mind and useful knowledge. Dr. Mason tells us, we do not go to him so much to gain information, as to learn to use our own minds. Begin to study human nature; that is what you will have to operate upon. The person I wished you to get so particularly acquainted with, was Mr. S. He appears to live Christianity. He has much of its richness, much of its love."

"Your falling in with that young man, was a singular Providence. He appears to have been in despair, and probably your conversation has been made use of to keep him from some rash act. Guard against spiritual pride. Be humble. Remember, the lowly valley always receives the richest streams."

"Captain A. has been for two years labouring, almost by himself. Taught by the Spirit, by means of the Scriptures, &c. he has prayed for almost two years. By degrees he has been brought to a state of comfortable assurance, and now intends coming forward to the church immediately. He has been so comfortable for about a fortnight past, that he does not know what to make of it. He is sometimes afraid he has not done enough. I tell him that comfort shows him he has done nothing. He is undoubtedly a renewed man. He preaches wherever he goes. Pray for him and for Hudson. Capt. B. is under strong convictions, and appears to be advancing rapidly on to conversion: pray for him especially. He fears he has sinned away his day of grace, for he fought against it a long time. We have commenced a prayer-meeting at the academy. Our father is very well. He needs our constant prayers."

"Embrace every opportunity to speak for your master in public, whenever called upon. I trust you may be allowed to glorify abundantly, every year and day of your life. I am happily engaged among all. Hallelujah for it."

"I study divinity closely, half my time, the rest write and read. I am writing a poem; you must know me well enough, to suppose it to be religious."

"September 13th.

"You had better save your health than sacrifice your usefulness. Take good robust exercise every day. I every little while hear of promising young men being lost to the church, by too hard study—they get into a decline. Im-

prove the private social meetings and be as active in them as you can be useful. Love to all Christian friends."

"October 9th.

"Dear Brother:—What is your great desire? What is the great object of your life? Is it not to glorify your Father in Heaven? Why then ask, how long will it take me to get through with my studies, if I am obliged to stop every few days? May you not often glorify your Heavenly Father, otherwise than by studying? Your studies are your principal pursuit: but when obliged to break off from your studies, may you not often be well employed otherwise, in conversation, in general reading, in observation, in reflection, in religious exercises? My dear brother, resign yourself into the hands of your dear Redeemer: to him commit your all, and be content to be in his hands, and to be used exactly as he may think proper. Short is your pilgrimage, and glorious your crown. If, day by day, you can glorify, be content. What though your health should require one year more—'tis no matter. Trust in Him, you will be well provided for with every thing that will make you comfortable or happy here. My prospects as to money are brighter than ever. You will now arrive at the pulpit as soon as I shall, that is, you will be no older; and that is time enough. All things will meet well, and you will every day say, Father, I have more to thank thee for. He will cast down all difficulties, and carry you on happily. Only trust Him. Prepare to be a good soldier of the cross—none so happy as they. I am glad you are active in the Society for children. About the first of November, we shall go down to New-York."

"October 25th.

"Dear Thomas:—I am glad to hear you are becoming a member of the Evangelical Society. May you be blessed as a member, to the sowing the seeds of the Gospel in the hearts of many children. May they be accompanied by the

Spirit of our Father, and bring forth fruit, some thirty fold, some sixty, and some an hundred. Also, I am glad to hear of your *new* Society. Such Associations are excellent and advantageous, especially to persons in your situation. My dear brother, pray for grace to keep humble. Remember new advantages often bring peculiar temptations."

"New-York, November 9th.

"Do not neglect your studies. One of Dr. Mason's observations is, 'I never knew a man yet, of extensive influence in the Church, but who was well versed in the original languages of the Scriptures.'"

"The man who trusts in the Lord, is like Mount Zion. When the high hopes of the malice and the error of his enemies shall have been dashed to oblivion, his name and his excellence will shine like the sun in the firmament, imperishable as eternity. *Jehovah* is a wall of fire around his chosen; he upholds them by his omnipotence, and carries them on safely to the Heavenly inheritance. I had rather have all the energies of created existence leagued against me, and have my God my friend, than to stand alone amid the smiles of the universe. 'Better is he that is for us, than they that are against us.' The arm of his power can turn the very malice of enmity into wreaths of immortal honour. Oh, my brother, let us but be found in *Jesus*, and we are safe. Let us seek hourly for his grace, that we may glorify him. *Oh! to raise a note of praise that might sound to the ends of the earth.*"

"November 13th.

"Remember, that every hour you spend in fitting yourself for the ministry, you are glorifying Him who daily blesses you, and you are preparing yourself for glorifying him more abundantly hereafter. Suppose you spend ten years preparing yourself for the ministry, may you not be doubly more useful in one year after you are in the minis-

try, than if you had spent only five? Look at Dr. M., a man, perhaps, doing more for the cause of Christ than any other man in the United States: how did he arrive at that exalted pitch of usefulness? By hard study, constant and close application for years."

"I would here mention another caution given me by a friend on my outset for the ministry; 'Be careful while you are gathering fruit from the tree of knowledge, not to neglect the tree of life.' General reading should engage your attention part of the time. Be active for your *Lord* and *Master*. How much has he done for you. I know you will not be a barren tree, and I hope you will be purged so as to bear more fruit."

"November 22d.

"Warm with the zeal of a young convert, you want a little of the salt of experience. For my own part, I can safely say, that I never learnt so much of the sublime excellence of the unfathomable glory of the Scriptures, as when studying them in the original. Oft have I stood struck with astonishment—naught could I but admire and adore. Often the translation gives only an outline of the meaning, and when you go back to the original you find a well of thought. A knowledge of the original of a text is better than all the commentaries in the world;" thus "doubts are cleared, difficulties solved, and well-springs of consolation opened." "Never will you be able to break up the deeps of thousands of passages without knowing the language in which they were originally written."

"December 8th.

"Tell Mr. S. a revival took place a few weeks since at New-Bedford, Mass. The clergyman was about leaving the place, when suddenly a revival began; forty or fifty persons were added to the churches at N. B. and N. H." "One hundred persons were the subjects of the revival in Hartford, Conn., a very considerable of whom had found a

hope: almost all the subjects were between the age of twelve and nineteen!"

"December 15th.

"Never, no never give up the desired pursuit. Press forward, trusting in Him who is Almighty, and though clouds now and then appear, he will bear you along safely, and place your feet on Mount Zion, the place of everlasting blessedness. No, my brother, never shall you be moved, never shall you be harmed. Remember 'the Rock that is higher than I:' fear not but you will find abundant opportunities to glorify. That fervour which is more worthy than a crown, was never put into your heart for naught. It will have its desire, it will praise Jehovah our Father. Only trust in him."

"Dear Thomas,— "Christmas, 1813.

"I wish you a happy Christmas, and hope you may meet some Christian friends, in unison with whose hearts, yours may rejoice at the immortal blessings this day brings to mind. Let us praise the *Lord* for his goodness and his loving kindness to the children of men. Boundless is his love, unspeakable his mercies."

"January 7th, 1814.

"I wish you to start on Monday morning, and come with all convenient expedition to 40 John street. Happy and grateful am I, to find how you have been blessed in Philadelphia. Remember, Christians are the same every where, and other fields may present the same abundant fruits. You are in the hands of your Heavenly Father. He will guide you by his counsel, and afterward receive you to glory. Give my love and gratitude to all our Christian friends, for their kindness to you. We want much to see you."

The following was addressed to me while I was occupied in the circulation of Dr. Scott's Commentary in New-Jersey.

"January 24th.

"Your's came safe, and gave much pleasure. You have doubtless had hard work in so much walking; but ninety dollars for one week, or fifteen dollars per day, is good wages."

"Perhaps you need not press my Poem on the score of educating us, as Providence smiles so much."

"You are glorifying your Heavenly Father in every conversation you have on the Bible; and every subscriber you get, you glorify him more. Who knows but some casual observations from you, dropped on unregenerated hearts, may be blessed to salvation. Go on, my brother, rejoicing in the good cause. Soon will our pilgrimage cease, and the bright, unfading crown encircle our brows. Our Saviour underwent toils in abundance for us; let us cheerfully then go in his footsteps."

"I am every day writing little pieces, hymns, &c. to be added to my volume. It will contain two hundred pages, or nearly."

"February 9th.

"Truly we are abundantly blessed. 'Seek ye first the kingdom of God and his righteousness, and all these things shall be added to you,' is fully proved true in us. Let us seek to be grateful, and remember not to be idle; new blessings are new calls to glorify. Happy am I to hear of the good work in Springfield: may it reach thousands of hearts. You have an interest in our prayers morning and eve. Do not forget us."

"I have Spencer's Life of which I spoke, and truly it is delightful. I want you to have it as soon as I have read it. In Knox you will see how the believer is supported."

'The soul that on Jesus has leaned for repose,
He will not, he cannot, desert to his foes;
That soul though all hell should endeavour to shake,
He'll *never, no never, no never forsake.*'

"My brother, let us rejoice in that good Saviour, Comforter, and Father, who is our stay and our staff. 'The Lord will provide,' is manifest in your remarkable success. How good is our Heavenly Father; *he always gives us just what we need, and just when we need it.* Blessings attend you in Hanover, that blessed place."

"February 24th.

"Dear Thomas,—

"You may well expect that the enemy is angry, and will throw every possible difficulty in your way, but you may feel safe; the *Lord Almighty* is your stay and your staff. He will surround you with his arm—around you, will his angels encamp, and you will they defend against every evil and every enemy. Well may you rejoice. The Lord is bountiful. He it is, who thus fills your lot with abundance, and surrounds you with his blessings. Bless and praise Him, for the very great honour of being allowed to bear contumely for his sake. *One*, in old time, went groaning up the hill Calvary, suffering the buffetings of the multitude, bearing the burden of the cross, but the *far more intolerable burden of our sins.*"

"Be careful of your health, do not over-exert yourself. Regularly do I remember you at the throne. I hope you reciprocate." "My new Poem, Mr. Inskeep talks of buying. I expect he will give me five hundred dollars, but I can make more by publishing it. Naval Triumphs begin to sell well—Gloria Deo."

"March 14th.

"Perhaps we may go to Hudson, perhaps to Whitesborough. We are in the hands of Providence. My health requires I should be somewhere in the country. Trust in Him whose arm is Omnipotence. May the marrow and fatness of the Gospel be applied by the Holy Spirit to your soul."

"March 24th.

"I hope you are doing well. You must not despise the day of small things. I hope you are actively useful in the revival."

"April 12th.

"Your letter to Mr. S., was published with the following signature, T. G. A——n, and it seems to have been the means of awakening the attention of others, for since that, several accounts of revivals have appeared."

"June 27th.

"If you find the Bible not to do well in Albany, Troy, &c., I wish for a week, you would take up my Death of Abdallah, and I will divide the profits with you."

"Be much in prayer, and you are safe. Remember he who is to enter the pulpit, is to preach Jesus Christ and him crucified; therefore, make the Scriptures your great study."

"June, 1814.

"Dear Thomas,—

"You have it in your power greatly to aid me, and I now need it. I hope the spirit of the world caught in Hudson or Albany, has not deadened your fire."—"I am afraid you feel not so warm, as when among the poor in New-Jersey. I speak because you have been, and are in the way of temptation, among the cold and thoughtless. *Keep near the throne, then will you be active and useful.*

"Ever your's, "B. ALLEN, Jr."

The foregoing extracts require no comment. They speak forth the language of true devotion to God; fraternal solicitude for my usefulness and permanent happiness, and one continued panting of soul for the glory of God, and the good of his fellow man. May they excite as grateful and salutary feelings in others, as the recording of them here, has produced in my own bosom. Amen.

CHAPTER VIII.

HIS SETTLEMENT IN VIRGINIA—APPLIES FOR ORDINATION—PECUNIARY DIFFICULTIES.

After Bishop Moore arrived in Richmond, he forwarded to my brother in Alexandria, his license to act as Lay Reader. The following is a copy of his letter, in connexion with the certificate.

"Richmond, November 25th, 1814.

"Dear Sir :—From that acquaintance which Mr. Wilmer must have, with the different parishes in his neighbourhood, I should think it advisable for you to listen with great attention to his advice. I would, therefore, recommend it to you, to visit Shepherdstown, and in case they should not afford you a support, some other situation may soon present itself to view, more agreeable to your wishes.

"Sunday week, I have engaged to perform Divine service in a vacant Parish, about thirty miles distant from this city. Should the people discover a wish to have the service regularly attended to; and should they also possess the disposition to furnish a suitable support, I will inform Mr. Wilmer upon the subject, who will, I am confident, make the necessary communication to you.

"I should be happy to ascertain the situation of your brother. Should he have received encouragement at Dumfries, please to inform me of the extent of his expectations. I really feel very much interested for him, and shall be happy in contributing all in my power to procure him an establishment.—My knowledge of things is at

present very circumscribed. After I have visited the different Parishes in the State, I shall have it in my power to say more upon the subject of vacancies.

"It rejoices me to find that your reception in Alexandria, has been marked with such features of cordiality. If a cup of cold water given to a disciple, shall receive a disciple's reward, the inhabitants of that place will reap abundant blessings. May their measure be pressed down and running over.

"I inclose you a license to officiate as a Lay Reader, in any Parish to which you may be invited. It is grounded upon the presumption, that the Standing Committee of the Church, have acknowledged you as a candidate for Holy Orders, and are willing to recommend you to me in that character. I mention this circumstance to you, in order to manifest to those gentlemen, my disposition to act in perfect concert and harmony with them. With my sincere regards to Messrs. Wilmer and Morris, their families and your own, I remain, dear Sir, your friend and obedient servant,

RICHARD CHANNING MOORE.

"P. S. Since writing the above, I have received the certificate from the Standing Committee."

"Richmond, November 26th, 1814.

"This is to certify, that Mr. Benjamin Allen, Jr. has expressed to me his desire to be considered as a candidate for Holy Orders, in the Church of Virginia committed to my care. By virtue therefore of the authority vested in me, by the canons of the said Church, I do hereby license him to read the service prescribed in the Book of Common Prayer, and to deliver, at the same time, such printed discourses as shall be approved by myself, or by some of the clergy duly settled in the neighbourhood in which he may be called to officiate; he continuing in the communion of

the Protestant Episcopal Church in Virginia, and conforming himself to those rules by which it is governed."

"RICHARD CHANNING MOORE,
Bishop of the Protestant Episcopal Church,
In the State of Virginia."

My Brother was directed to a scene of labour over the Blue Ridge, a fertile and delightful region, but not well supplied with the ministrations of the Gospel. After remaining a few days in Alexandria, he left his family, and *on foot*, directed his course to that country. He finally arrived at the residence of the Rev. Wm. Meade, in Frederick county, near Winchester, a distance of from fifty to seventy miles from Alexandria. From thence, he went on to Mr. Beverly Whiting's, in the neighbourhood of Charlestown, about twenty miles from Mr. Meade's. After this, he visited Charlestown and Shepherdstown, in Jefferson county, and speedily made arrangements to settle in those places, as Lay Reader. In about two weeks, he returned to Alexandria; and in about two weeks more, he removed his family to Charlestown and its vicinity. A view of his location is presented in the following letter, which he addressed to me, dated—

"CHARLESTOWN, Jefferson county, Va.
January 6th, 1815.

"Very Dear Thomas:—Providence has brought me to a goodly land, where I am surrounded with abundance. Two parishes here, Charlestown and Shepherdstown, will afford me a very comfortable living, and I trust enable me to pay up the arrearages of my unfortunate business. Were it to do again, I suppose I should undertake the same; but it was extremely hazardous: Well, the consequence is, that here I am settled down with great, very great prospect of usefulness, and there, in Prince William, are you, with, I trust, the same prospects. Let us both be thankful. Let us try more to encourage each other to the good work, and by

mutual prayer for each other's success, give aid. Great is the work, but remember who has said, 'My grace is sufficient for thee.'

"My salary is not yet fully subscribed, but it is supposed it will be from twelve to fifteen hundred dollars. With this, I hope and trust my Heavenly Father will enable me to pay my debts. I suppose I am twelve or fifteen hundred dollars behind hand. It will cost me about five hundred to live; so that with the help of my friends, now in Virginia, I hope to pay the State of New-York folks in a year or two. Let me be clear of debt, and have souls enough to preach to, and enough to eat, drink, and wear and it is all I want. I doubt not, the whole will, in good time, be granted me.

"I am very much engaged preaching to the poor blacks I go from plantation to plantation, and preach to them in the morning after breakfast or after dark, under the eye and guidance of their masters. They promise good effects from it already. Many true Christians have I found among them. Their situation requires close attention. I preach almost as often as once a day to them on some plantation or other, and intend to do so constantly.

"You may find some masters who are not pious themselves; in such cases, you must proceed with the greatest caution and prudence. Remember, a little misguided zeal will do more harm than months can undo. Try to get into the good graces of such masters first, and propose the thing by degrees. Be wise as a serpent, and harmless as a dove. Let this prudence guide all your actions. This is the way to gain much influence and do much good. Imitate Mr. Wilmer, be not forward or positive. Imitate not——; try not with, knock me down arguments, to subdue every one to your will—but mildly, but firmly pursue your duty, and rather insinuate the truth than throw it at a man.

"I know you will be zealous and active, and I trust, you

will not neglect the poor slaves. As to the slaves, remember one thing, though it was wrong to bring them here, and make them slaves, still, since so it is, it is best they remain slaves. Free them, and they would destroy both themselves and their masters. They are better off when with good masters, than our lower class of whites. Seek then to make them contented with their allotment. I find it necessary to talk to them just as I would to children, otherwise they cannot understand.

"Let me advise you as to the mysteries of the Gospel, such as election, &c., to say little about them. The wisest man on earth can throw no light on them. Preaching them is unprofitable. Preach, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' Such was our Saviour's preaching.

"H. and G. are very well. I am very anxious to have you give me all the particulars about your situation. Write soon.

"I preach in the Presbyterian Church in both parishes. In Shepherdstown, we have a church almost finished. In Charlestown, is an old one, but out of town. They talk of building a new one.

"I was much disappointed at your not writing or coming to see us."

He again writes— "March 31st.

"We are very well, and well situated. If all my debts were paid, I should be quite happy. Providence has enabled me to forward one hundred and fifty dollars already toward payment, and I hope, ere a great while, to be free from them. Truly, those who seek first the Kingdom, have every thing added. Here we have the finest friends, a delightful country, and fine prospects of usefulness. My county, Jefferson, elected a vestry last Monday, for the first time, I suspect, for twenty-five years: and an adjoining county, Berkley, in which I have laboured some, has done

the same. We are much in hopes to build up the Church.

"I go to Alexandria about the middle of May, and shall thence go to Dumfries; thence to Richmond.

"The blacks here, hear me gladly."—"I suspect I have the finest county in Virginia."

"The court has licensed me, though rather unusual, to marry, and last night I received as a first fee, twenty dollars.

"Crowds attend Church, here, and as soon as I have *power*, or rather ordination, I hope to be very useful."

He gives further account of his extensive labours in the following to me, dated—

"MARTINSBOROUGH, Berkeley, Aug. 15th.

"Dear Thomas:—My manifold engagements have so consumed my attention, as to prevent my writing to you. But what has caused your silence? Have you seven congregations to attend to—each of which, to visit once a fortnight? Have you five Churches to build or repair? However, I hope this cessation of correspondence will be made up by personal communion, for really you must visit me. It is hardly brotherly or uncle-like not to come to see Harriot or George. Your health, too, will be benefited by a change of air and scene, especially at this season. Besides, you owe me some help. I have here, a most enormous charge, and I want help *very*, *very* much. Mr. Wilmer, who is now here, has given permission for you to officiate in my parishes when you come. Do come next month and spend a fortnight. You may safely ask your people for two Sabbaths, one at each place, and it will take that time to go the rounds in my parishes. Mr. Wilmer is to preach among us during the last week in this month. (He this morning went to the Berkeley Springs.) About that time

or a week after, the Bishop will be here, so that if you will come about the middle of September, or the first of October, it will be best. Much benefit will result to both of us, by an interchange of ideas in a fortnight's conversation. I will show you all this country, and it is well worth riding to see. I will introduce you to all my people, thus extending your acquaintance. Write to me, saying when I may expect you. Do not fail, as it is really important for your good, as well as my own." "We are very well and have been so."

"Do you study? Remember, my dear brother, you must prepare for *permanent, lasting usefulness.* Get your intellect well sharpened by close study, and your mind well stored, and you will do more by and by for the glory of God and the good of souls, in one year, than you can do now in five. Harriot's love. Your's most truly,

B. ALLEN, Jr."

The following, from Dr. Mitchell to my brother, presents a view of a section of his new charge.

"New-York, August 20th, 1815.

"Rev. and Esteemed Sir:—I do myself the pleasure of returning an immediate answer to your very welcome favour of the 11th inst. which reached me only this day. It gratifies me to learn that you are so happily situated, and that you know how to value the good which Providence has allotted to you. I sincerely congratulate you on the felicity of being called to do your duty in a region so cultivated, among a people so refined.

"Yes, I have been at the junction of the Potomac and the Shanandoah. I was highly delighted with my visit to that picturesque and celebrated place. I even wrote a description of the scenery, and a history of the armory; which are preserved in the pages of Dr. Bruce's Mineralogical Journal. There I traced Braddock's route towards

the fatal field of Monongahala; and there I beheld the encampment which Pinckney commanded during the Adams administration.

"You certainly dwell in a highly interesting region. May you be happy, and be the means of rendering others so.

"You write nothing of the poetical kind. I suppose you are engaged in better and weightier matters.

"Make my respects to Mrs. Allen. Mrs. M. is in good health, and begs me to thank you again for the pleasure she takes in reading your Abdallah and other poetical works. Truly as ever, your's,

SAMUEL MITCHELL."

In some of the foregoing epistles, my brother mentions his labours among the blacks. I present the following account which he gave of one of the old slaves he visited, as it brings my brother to our view in such an interesting light in that new field, and as it so fully exemplifies the power of divine grace over extreme ignorance and long and deep-rooted depravity.

"OLD POMPEY."

"This old man is an African by birth, and is now about ninety years old. He knew nothing about the Gospel of Jesus, until within a year past. Always has he been remarked for his faithfulness and activity. Though so extremely old, and very infirm, still he appeared to cling to the world with much affection. At length he was told of the necessity of preparing for death. With great difficulty was he made to comprehend the simple doctrines of the Gospel. By dint of perseverance and much labour, they were impressed upon his mind. He then saw his sinfulness, and felt the necessity of prayer, and earnestly engaged in it. Often was he heard, when approaching his cabin, wrestling for the pardon of his sins, for the sake of his Saviour. He mourned over the hardness of his heart,

and smiting upon his breast, would cry out, 'Oh this ting so bad, so wicked, (meaning his heart,) will God forgive me!' He would call to mind his former sins, and bewail them bitterly. Every evil in his past life appeared to rise up to his view. He wept over the sins of his youth, and over the sins of his riper years. His distress of mind disturbed him at night—he felt, he said, as if something come and take him down, down into hell, then he cry to God, and God have mercy upon him, and give him rest."—"When prayed with, he would repeat the petitions, and his spirit seemed most earnestly engaged. He felt the necessity of laying aside his peevishness of temper. He appeared exceedingly grateful for religious conversation and prayer. At length his mind became more composed, and his hope in Christ considerable. Aided by that blessed Spirit which is always granted to the prayer of the cottager, as well as of the crown, he began to exercise an humble faith in the Redeemer of sinners, and to cast himself upon him for acceptance. The tract of 'Sambo and Toney' was read to him. He took much interest in it. His soul appeared truly in earnest while listening to it, and at conclusion, his desire was, 'O that I was like Sambo.'* On visiting him one day, one of the ladies of the family asked him if he was not lonely—'Me alone, mistress?' says he with emphasis, 'me no alone—God with me.'

"At another time he asked if there was only one sun and moon to give light to all the world. On being told there was but one, he exclaimed, 'what a great God that is, to give light to all this great world, with only one sun and moon.' He asked if the sun which shone in this country, was the same that shine in Africa? When told it was, he seemed filled with awe at the majesty and power of God.

* This Tract was published by Bishop Meade.

At another time he was alone in his cabin during a very severe storm; being asked afterwards, if he was not alarmed, he said, 'No—me asleep when the storm come—a loud clap thunder wake me—I start up—but den I thought, God with me—God take care me.'

"Such is old Pompey. He is ignorant, but he knows he is a sinner, and that there is a Saviour. He finds comfort in prayer, and society in communion with God. He improves his temper from a sense of duty. He looks for another and a better world. He is in the hands of a God who asks little where little has been given. He is travelling to the bar of a Judge, who will listen to the prayer of faith, whether it ascend in the broken accents of the slave, or the polished periods of the learned. The Infidel may smile at this account of old Pompey, but may my end be such as I hope his will be, and my home the Paradise to which I trust he is bound."

The above account was published in a periodical, which my brother conducted in 1816.

The following letter from Bishop Moore to my brother, gives some useful hints on important subjects, and additional views of my brother's movements; it is therefore placed here.

"Richmond, January 3d, 1815.

"Dear Sir:—The satisfaction which you have expressed in relation to your present situation, is highly agreeable to me; and I consider it as a mark of that care and attention, which the Lord Jesus entertains for his people.

"Separated as you are, from all your earthly connexions, the Saviour has manifestly raised you up friends to supply their place, and I indulge a hope, that he will abundantly bless you, both in temporal and spiritual things. The silver and the gold are his, and so are the cattle upon a thousand hills: and when he has a work to perform, or a

design to accomplish, the means can never be deficient. The depressed state of the Church in Virginia, had excited, in the minds of its adherents, a fear that its extinction was at hand; and its enemies were delighted with the idea that it had fallen, no more to rise: but, praised be God! the Sun of Righteousness, I trust, has arisen with healing under his wings, through whose benign influence the apparent desert will be made glad, and blossom like the rose. It is a plant which his own right hand hath planted, and which, I hope, will never more be permitted to languish for the want of cultivation; but, through the instrumentality of faithful labourers, will spread forth its branches like the cedars of Lebanon.

"It is my sincere desire, that you should live in terms of the most perfect friendship, with every denomination of Christians around you; but rely upon it, as a truth founded upon experience, that a union of affection must depend upon a strict adherence to your religious peculiarities. Every man of principle must be tenacious of the ground upon which he has erected his spiritual creed, and observant of those leading features, which distinguish the society to which he belongs. Union of sentiment and practice, is the parent of order; and as order prevails in Heaven, so should it prevail in the Church on earth. I mention these things, not to prevent you from holding the most friendly intercourse with others, but to secure a *continuance* of friendly intercourse. The leading members of other denominations know the rules by which we have engaged to be regulated, and they will esteem and love us, in proportion to our observance of those rules.

"It pleases me to find that the poor Africans are disposed to listen to your exhortations. May the Lord, in mercy, give you an abundant entrance among them.

"You have expressed a wish to be placed under the direction of Mr. Meade; to his care and attention I most cheerfully confide you. The Church in this state, I hope,

will always acknowledge the debt of gratitude she owes that excellent man. May Heaven prosper you both, and bless you with a double portion of his grace.

"With respect to a departure from the canons of the Church, in relation to your ordination, I cannot at this moment express an opinion. She insists upon a year's probation of the candidate; how far that rule may be overlooked, the Standing Committee must, in some measure, judge. When the Convention shall meet, we will make it a subject of discussion; and perhaps may, from your extraordinary situation, relax a little of its rigour.

"I have lately visited a parish, in which I believe all hopes of resuscitation were relinquished, but was informed yesterday, that since my labours among them, they have opened a subscription, and have already raised upwards of five hundred dollars; the moment I receive an application from them, it shall be faithfully attended to. Tell Mr. Meade that two Presbyterian ministers from the north, have applied to me for livings, both of whom have been recommended to me by good Bishop Griswold. Should he know of any situations, I would wish to be informed of them. Wishing you the most abundant success, I remain, with sincere love to Mr. Meade and your families, your friend and father in God,

"RICHARD CHANNING MOORE."

I have also before me, a letter addressed to my brother, from the late Rev. Wm. H. Wilmer, D. D. of Alexandria, embracing similar subjects with the above. But little has been presented to the Church from *his* pen, whose praise, when living, was in all the churches. I therefore give the following, hoping that it may produce some grateful recollections, and do some good.

"Alexandria, January 30th, 1815.

"Dear Sir:—Your favour of the 18th inst., was handed me by the politeness of Mr. Washington. It gives me

much pleasure to learn, that your prospects in that country are flattering, and pray that all your expectations may be realized. The difficulties to which you allude, will require all your wisdom and prudence to surmount. The collision of religious interest too often extinguishes the meek and Christian temper. But I indulge the hope, that your moderation, and withal your firmness, will finally triumph. I cannot entirely subscribe to the sentiment of the poet in these words,

> 'For modes of faith let senseless bigots fight,
> His faith cannot be wrong, when life is in the right.'

Yet it is certain that this is the rule of judgment with the greater part of mankind. And they are most apt to conclude, that he has most truth on his side, who best displays the temper and conduct of a Christian.

"No man more ardently desires to promote harmony with relation to all other religious denominations, than myself. But there will be, after all our wishes and efforts to that effect, some points at least upon which we must differ. What then? Shall we fall out by the way? Let us agree to differ. There being, however, a difference which we cannot prevent, there can be an union only to a certain degree; and when you would force it beyond its natural limits, disruption certainly ensues. In my experience upon this subject, I have always found that the objects of harmony are best promoted, by preserving the proper bounds. Every sacrifice that is made, by way of accommodation, will be unavailing, while there is any other yet to be made. Civility and good friendship, with good words, generally turn away wrath, and these we can practice, without any abandonment of our peculiarities. But let us never give up principle and solemn obligation. If we did, our enemies would cease to respect us. In all this, we require the wisdom of the serpent, and the harmlessness of the dove. It behoves us always, therefore, to pray that God would direct

us with his most gracious favour, and teach us what is right.

"The sickness with which we are visited, seems somewhat to have abated, and I indulge the hope, that it will please a gracious Providence to arrest its progress."

"Upon the subject of your ordination, at a period earlier than that presented by the canon, I have only time to say, that at present, the obligations of the canon seem to be imperious, and to admit of no dispensing power in the Committee.

"Mrs. W. unites in love to Mrs. Allen, and Mr. Whiting's family. I am, very sincerely, your friend, &c.

"W. H. WILMER."

My brother's situation was peculiar. He had before him a large extent of country, and he was the only properly authorized person to whom the multitude could look for the services of the Church; and the people were craving the ordinances of the house of God, of which they had so long been deprived. By my brother's unwearied efforts to unfold to them the mysteries of the Gospel, their minds, no doubt, were very much enlightened and animated, and their desires, consequently, much more ardent for *all* the blessed privileges of the Sanctuary. Thus an application was made by the people for his ordination, as we learn from the following extract of a letter from John R. Cooke, relative to the Vestry of Berkeley county, dated "Martinsburg, May 31st—The Vestry have directed their representative to present their petition for your ordination."

The same letter also contains a call for my brother to officiate regularly to that people for a time.

By letters from Mr. Wilmer, we learn something of the proceedings of the Standing Committee, relative to my brother's ordination before the time contemplated by the canon; and also, of some other matters of rule or order, perhaps, to which he may not have been sufficiently attentive

"ALEXANDRIA, June 26th, 1815.

"Dear Sir:—The Standing Committee addressed you, a few days since, upon a delicate subject, but they entertain the hope, that you will take it in good part. I have undertaken to assure them, from my knowledge of your character, that you will; and I can assure you, on our part, it was most sincerely intended. Even our enemies are often very useful to us, and sometimes draw truer likenesses of us than our friends. We admire your zeal, and respect your talents, and it is that these may have their full effect in the cause of the Church, and that occasion may be taken from those who desire occasion, that we wish your virtues to be accompanied by no foil. I rejoice in the prospect you have of doing good; but it has been always my desire to be candid and frank in all my conduct, and therefore cannot refrain from the wish, that you may conform yourself to that course which may secure your lasting respectability and usefulness. Believing that this will be the case, I have no hesitation in expressing my readiness to obviate, as far as possible, the difficulty of the canon which exists with regard to the *time* of your ordination."

Mr. Wilmer again writes,— "July 8th.

"Your's of the 2d inst., came to hand yesterday. It afforded me the gratifying proof, that I was not mistaken in the candour and goodness of your disposition. There are too few of those in the world, and in the Church too, who have sufficient genuine friendship, to tell their friends their faults. There are enough who will talk about them, but few who will take upon themselves the odium of plain dealing, and the risk of offending in so doing. But we are bound to watch over each other, as those who must give an account. We cannot too fervently and too constantly pray. We cannot too scrupulously and jealously examine ourselves, and the secret springs and motives of our actions, lest we at last have all the trouble, without the reward of

well doing. Who is sufficient for these things? If the Apostle had reason to adopt this language, how much more cause have we; we, who are as far removed in piety, as in time?

"In the course of the summer, I hope to visit your country; and if it pleases God to permit it, I will send you previous notice."

I cheerfully add another extract from the epistle of this judicious counsellor and faithful friend to my brother.

"December 12th, 1815.

"Dear Friend:—I send you Milner's Church History, which will answer as well as Mosheim for the present. You will be pleased to take particular care of it, as it belongs to the library."

"I am very sorry to tell you that my application to the Committee for your testimonial failed. They all seemed to regret it, but said they could not conscientiously get over the letter of the canon. All that I can say then, is, you must have patience, and be the more zealous in your duties, and in preparing for the ministry. Disappointments are often most useful to us, and we should therefore submit to them cheerfully, both on that account, and because they happen according to the arrangements of Providence.

"Mrs. W. unites in love to Mrs. Allen. Believe me affectionately your friend, W. H. WILMER."

It has already been intimated, that when my brother removed from New-York, his pecuniary concerns were in a very unsettled state. In fact, he was considerably in debt, and could not at the time command the means of payment. I presume that these difficulties arose in part, from the circumstance of his having had conveyed to him, in the course of the exchange and sale of his books, so much real estate. His great expectations from this source, no doubt, led him to multiply his engagements, and when he found

himself here disappointed, his embarrassments were nearly overwhelming; and suits were commenced against him in a number of cases. But, as some of the preceding letters evidence, it was among the first of his concerns and labours, after his removal to Virginia, to liquidate these claims. It seems, however, that my brother and some of his claims fell into unfortunate hands. As he could not satisfy their demands at the time required, injurious reports were circulated to the north, and followed him to the south, which were calculated to injure his reputation, and obscure his opening prospects. But, thanks to that God who always makes a way of escape for those who trust in him, all these weapons, though so deadly aimed, fell innoxious at his feet.

A friend of my brother, who was acquainted with him from his youth, and who is now one of the most influential clergymen of our Church in New-England, wrote to him at this time.

In speaking of my brother's wife, he observes—

"Her feelings must have been peculiarly alive to the injuries which your personal enemies have attempted against you. But I trust her consolations are sufficient for all trials."

In another letter of July 25th, 1815, he writes—

"My Friend:—Your favour of the 30th ult. was duly received, and agreeably to your request, I have addressed a line to Mr. Wilmer. I was obliged in candour to allude to the reports which have been propagated against you since your departure from New-York. I have spoken of them, however, exactly as they strike my mind; and I trust, without any undue partiality, favour, or affection. I have merely alluded to them generally, and have stated my belief, as to the nature and object of them. Should you see Mr. Wilmer, I should like to have you peruse the letter. Should it be serviceable to you, I shall be glad.

"I rejoice at the fine prospects of the Church in Virginia, and at the flattering appearances with respect to yourself and brother. Remember me affectionately to him and to Mrs. A., and believe me most sincerely and cordially, your's, &c. H. CROSWELL.

"Let me hear from you often."

A correspondence which took place between Bishop Moore and my brother on this subject, will present the case in a proper light.

"RICHMOND, December 13th, 1815.

"Dear Sir:—I have lately received a letter from the North, complaining very much of your want of punctuality in discharging your accounts. The individual, whose name I forget, expresses himself with *great acerbity*. I would therefore recommend it to you, either to settle with him, or so to adjust matters, as to preclude any further application to me. I have not answered the letter above alluded to, as the writer of it discovered a temper so violent as to disgust me. You must, however, take immediate measures to satisfy him, or he will certainly expose you to difficulty.

"A second application has also been made to me through the medium of Mr. B., of this city, who informs me that he has been asked by some gentlemen from the North, for the place of your residence. The object of the inquiry he has not stated, but as it may be of the same nature with the above, I could wish you so to arrange your business, as to secure yourself against such attacks.

"I sincerely hope that the Standing Committee may not hear from the ill-natured man who addressed me, respecting his bill, as it would render them indisposed to assist you; the way therefore to prevent such a difficulty, would be to settle his bill without delay. It is my duty also to state to you, that these matters must be adjusted prior to your ordination.

"You must receive this communication as an evidence of my friendship for you, but although I will withhold from you no good office in my power, still I cannot consent to change the ground upon which you now stand, until the lips of your accusers are closed.

"I have received your letter of December 5th, but shall not be able to act in the case of the congregation in Martinsburg, until I receive some official communication from the Vestry of that Church. I will thank you to mention this to Mr. P., and endeavour by your influence to forward the business.

"Believe me in great truth your sincere friend,

"RICHARD CHANNING MOORE."

To the above, my brother gave the following answer.

"CHARLESTOWN, Jefferson Co., Dec. 27th, 1815.

"Beloved Sir:—When housekeeping in New-York, I dealt with N— P—— & Co., of Broadway. Their bill was about one hundred and twenty dollars, of which I paid fifty dollars before I left the city. I signified my fear to them, that I should be obliged to go for some money due me in Pennsylvania, before they got the balance. I came on—I did not get that money—I came then to Virginia. Almost immediately on my settlement here, I enclosed a sum of money to J. H. C., Esq., Wall Street, N. Y., requesting him to pay ten dollars of it to N. P. & Co., as an earnest and assurance of more to be received soon. Some time after, I received a scandalous letter from one ——, a man I never saw or heard of, demanding payment of the money due Mr. P., stating the amount to be one hundred and eighty dollars, which was one hundred and ten dollars too much. Of this letter, I of course took no notice. About the same time, he wrote to my friend John Baker, Esq. requesting him to sue me. J. B. wrote him word, he

would, instead thereof, forward the amount justly due, provided he would properly state his demand, which he failed to do. Afterward Mr. Baker was in Philadelphia, and tried to find out this man, but nobody that he saw knew him. We became at last suspicious of his right to receive the money, and I wrote to N. P. & Co. to know whether he had a right; if not, I would forward *them* the money. This letter was not answered.

"Again he wrote to Mr. Baker. Mr. B. told me he would again write him, that if he would forward a correct account, and *proof* that he had a right to receive the money, he would forward it. And the money is now in Mr. Baker's hands waiting for him so to do. He has adopted a system of scandalous coercion in order to get of me, money I do not owe. Part of that system is his writing to you. Never can I consent to pay an unjust demand.

"As I have been under the necessity of educating myself without any extrinsic aid, I am necessarily in debt. It is a debt which does me honour. It is a debt contracted in raising a *family*, sunk by adversity, to *usefulness*. This debt, however, is rapidly diminishing; for, before I left New-York, I paid a great portion of it; and since my settlement here, I have forwarded four hundred and fifty dollars to lessen it, and now I have about five hundred dollars due me here, the greatest part of which will be devoted, as soon as collected, to the same purpose."—"I am sorry to trouble you with so tedious an account of my private affairs, but I know the interest you take in my welfare, and the desire you must justly feel on such an occasion to possess a statement of facts.

"One great difficulty I meet with is, that I can get little else beside unchartered money to forward, which will not pass in New-York even at discount.

"It would be much to my advantage, were my accounts due in Virginia. It would give me much pleasure to forward

money to Mr. R., if he has any demand as agent, instead of forwarding it to New-York.

"The business in Berkeley shall be attended to.

"Your's, most respectfully, with filial affection,

B. ALLEN, Jr."

My brother, some time after the above, wrote again to the Bishop, who gave the following answer.

"Richmond, March 8th, 1816.

"Dear Sir:—The representation which I made you some time since, relative to a letter which I had received from the North upon the subject of your pecuniary concerns, was but of a partial nature. From motives of delicacy to you, I concealed from your observation some of the writer's remarks; but conceiving it to be my duty to press the settlement of his demand, I took the liberty of suggesting to you my wishes.

"I indulge a hope, that before this shall reach you, that unpleasant transaction will be finally adjusted; for should he write to the Standing Committee upon the subject, and make to them the same statement he has done to me, they would consider it their duty to explore the whole ground, before they would write a recommendation in your behalf."

—"I think I mentioned to you in my last letter, that his communication had much disgusted me! Viewing you through the medium of friendship, and no stranger to the difficulties under which you have laboured, I conceived that the man meant to stop at no point short of your destruction; my resentment against him was therefore excited by the acerbity of his expressions, and the malignity of his charges. I have therefore taken no further notice of his letter, than by the statement which I afforded you.

"In any letters which you may receive from me, I would wish you to observe, that I address you with the most

friendly intentions, and that I shall always be happy to hear of your welfare, and to contribute to your comfort.

"Believe me your friend and father in Christ Jesus,

"RICHARD CHANNING MOORE.

"P. S. *I am rejoiced to hear of the revival of religion in your district. May Jehovah bring to maturity the work he has begun.*"

My brother's desire to satisfy every just demand against him, and also the kindly sympathies of his people in his pecuniary difficulties, were displayed in the following facts. His Vestry, or individuals of his Vestry, by having his case placed before them, were induced to make arrangements to have advanced to him, for the purpose of liquidating his debts, a very considerable sum, I believe one thousand dollars: And this truly benevolent act was done on their own individual responsibility, with no other security than a kind Providence. My brother was to refund, as the Lord gave him ability. But should he be called hence, before he had been enabled to cover the amount, it was to be their loss.

May the Lord return into the bosoms of those *friends in need*, or into the bosoms of their families, ten thousand fold in this world, and in the world to come, life everlasting.

The above facts I give as the amount of an interview I had with my brother on the subject at the time, as nearly as I can recollect.

I think it probable that he refers to the above loan in a letter to me—

"July 10th, 1818.

"I expect our father in the course of ten days. I sent him one hundred dollars, to enable him to come, and nine hundred dollars toward the payment of my debts.

"Your's, truly, B. ALLEN."

CHAPTER IX.

PUBLISHES THE LAYMAN'S MAGAZINE—FURTHER VIEWS OF HIS EXTENSIVE LABOURS IN VIRGINIA—HIS SUCCESS—RECEIVES DEACON'S ORDERS.

My brother had not been long settled in Virginia before, from his anxious desire to benefit his own people, and the cause of the Church generally, he was led to engage in the publication of a periodical, of eight pages a week.

He writes to me on this subject—

"Charlestown, Jefferson Co., Dec. 5th, 1815.

"Dear Thomas:—I am publishing for the use of my people, a paper called the Layman's Magazine. I have directed the publisher to send the first numbers to you. I wish to have this widely circulated, as I shall take great pains to insert such materials as shall convince the people there is piety in our Church, and that she is flourishing in other lands beside Virginia. If you like it, I wish you would get your people to take it, and send me their names as speedily as possible—$1:50 per annum, published weekly. I have nothing to do with it, except furnishing the matter. I wish you would take pains to circulate it, for I believe it will do good. I shall draw largely from the Christian Observer."

He again writes—

"My interest in it is merely spiritual, but that is a deep one."——"The printer in Martinsburg has generously undertaken to issue it at his own risk, and I must see him unhurt in it."

Mr. Wilmer writes to my brother on the subject, giving his counsel.

"ALEXANDRIA, April 19th, 1816.

"Dear Friend:—I have received some of the numbers of your Magazine, and have to thank you for the zeal which has prompted you to such efforts for promoting the cause of Religion and the Church. There are some things in it, however, which appear to have passed through the press so rapidly, as not to have received your corrections."

After alluding to the particular piece, Mr. Wilmer proceeds—

"Your goodness will excuse these strictures, and ascribe it to my sincere regard for the reputation of a work which is identified somewhat with your own, and with that of the Church. It is one of the delicate parts of the duty of an editor, to decide upon the merits of his correspondent's productions, and he often is tempted to sacrifice to friendship, what is due to truth and duty. You will, however, soon perceive that you must exercise the painful task of rejecting such communications as will tend to disparage a work which may become so highly useful. As your own time must be too much occupied to admit of your furnishing it with much original matter, I think you cannot do better than to extract from the Christian Observer."—These extracts, "together with such original matter as you can procure, worthy of insertion, and local intelligence, will make it a very valuable vehicle of instruction to the members of the Church. You will consider me a subscriber, and be kind enough to send me the anterior numbers.

"Your sincere friend, W. H. WILMER."

The first number of this work was published with the following title—

"THE LAYMAN'S MAGAZINE." "*Thou shalt love the*

Lord thy God with all thy heart, with all thy soul, and with all thy mind—and thy neighbour as thyself.

" Martinsburg, Nov. 16th, 1815."

My brother thus introduces it to the public—

" Every new enterprise in which man engages, should be preceded by looking to God for his blessing: Therefore, in the commencement of these our labours, we pray—'*Direct us, oh Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy name; and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. Amen.*'

" We live in astonishing times. Revolution after revolution stalks across our field of vision. The very elements of society seem in wild uproar. The pillars of ancient kingdoms totter to their fall. Empires themselves crumble in the dust. We behold not a few thousands, as in former years, but millions marshalled to the field of combat. We see the blood of the human family rolling in torrents; we hear the groans of myriads of orphans. The destroying angel is hurling tempest after tempest of desolation across the face of the globe. To just judgment has Omnipotence arisen! He has a controversy with the powers that be—he is visiting for iniquity—he is punishing crime.

" Amid all these horrors, it is delightful to perceive that the sceptre of Immanuel is extending its sway. 'When judgments are abroad in the earth, the inhabitants thereof learn righteousness.' This is now proving. Sensible of their former folly, men are beginning more generally to do their duty to their God. In Christendom, a spirit of fervent, active, energetic piety, is widely reviving. We behold Bible Societies multiplying throughout two continents. We see those continents not only engaged for their own good, but putting forth their hand to help their sisters, Asia

and Africa. One consentaneous exertion is making by the soldiers of the cross in every corner of the world. We presume it not too much to say, that more is now doing for the spread of the Gospel, than has been done at any period during the preceding fifteen hundred years.

"We know,

'Jesus shall reign, wher'er the sun
Does his successive journeys run:'

"Therefore, we cannot but hope that the times now passing over us are indications of the great millennium.

"Such being the case, it must be interesting to all, to watch events as they rise, to note them as they pass. Every Christian must delight in observing the progress of the cross in its march to universal empire.

"Our object is to act as heralds of that cross. To announce to our readers, from time to time, the state of the spiritual war. We propose, when the banner of Immanuel shall be planted amid the ruins of any new conquest—of any newly demolished temple of idolatry—to publish the glad tidings. We wish, as humble followers, to watch 'the flight of that angel who has the everlasting Gospel to preach'—to declare what new climes have listened to his voice—what new altars have bowed beneath his sway.

"'Essays to do good,' will, from time to time, appear in our pages. We shall also strive to portray the glories of the departing Christian, as we may have opportunity. Such of the flowers of Castalia as have been sprinkled from the sacred fount, we shall with pleasure present to our readers.

"In the name of the Lord lift we up our banner, and commence a crusade against pride, profligacy, lukewarmness and ignorance. May the Spirit of grace accompany our progress, and make it effectual to the everlasting salvation of many. Then shall we obtain the reward, and all the reward we seek. THE EDITOR.

"*Martinsburg, Nov. 16th*, 1815."

We cannot refrain giving an extract from his New-Year's Address, as given in one of the numbers of the Magazine. May some careless soul be thus impressed.

"We spend our years as a tale that is told."

"Awful thought! man, whose hours are as evanescent as the sunbeam, whose years fly rapidly as the morning vapour around the mountain's brow; man, who, when once he enters eternity's unbounded vast, remains for ever unchangeably the same, happy or miserable,—*he* spends the short time allotted for preparation, thoughtless and unconcerned. Like the cork along the stream, he glides onward to judgment's irrevocable sentence, careless and heedless, save of the straws that surround him.

"The greatest phenomenon that ever presented itself to the eye of observation, is that of an immortal being, careless whether the home in which he is to be irreversibly fixed, be Heaven or Hell. Scarce bestowing a thought on futurity, even although he is assured, by authority he cannot doubt, that his fate is in his own hands.

"Man, thou art this wonderful phenomenon. Miserable in the condition you now suffer, lying under the wrath of an offended God, exposed to everlasting vengeance. You seek not to escape from your wo; you strive not to ward off the impending damnation.

"God, that Almighty, whom by your sins you have offended, has, in the abundance of his mercy, provided a way of escape for you: Jesus-Jehovah has come down, and bled for your salvation; the Divine Volume of inspired warning calls on you to escape to felicity, invites you to partake those bounteous benefactions which infinite fulness showers around Heaven; the dispensations of Providence warn you to prepare for the hour of retribution; still ye go, one to his farm, another to his merchandise, inattentive alike to warning or blessing. Think ye this shall be so much longer? Think ye, Omnipotence will another year

delay?—This day consummates a new season of grace sinned away; another term of trial, gone for ever!—Buried in the volume of the past, it returns no more to you, but a faithful registry has it rendered at Heaven's high chancery, of all your thoughts, words, and actions, during its flight; yes, witness will it against you at the tremendous bar before an assembled, a listening universe. It will tell of every sin committed, of every sermon misimproved. It will testify of all your wickedness, all your contempt of God and his word; all your neglect of his Sabbaths; all your inattention to the warnings of his Providence;—the whole black catalogue will it bring forth against you, and conscience will be its corroborating aid." * * * * *

"We spend our years as a tale that is told. The last year, where is it? A few hours since, and it was here; a few months, and we were but commencing it:—and now, it is gone for ever!!—Son of mortality! Child of dust and ashes! how hast thou improved it?—Hast thou in it secured thy soul's salvation?—Another year of thy probation has fled; another year of the forbearance of God has ceased. How knowest thou that yet another will be allowed thee? Death, like the hurricane, sweeps along. Before him falls the strong, as well as the weak; the oak as well as the willow. Look! he is coming; already whistle his precursive blast! Being of an hour! thou shalt be swept before him, ere another year arrives—who of you, I know not, but some of you must fall, ere the present year shall have folded its weary wing. Yes, some of you shall go to the narrow home, and when the morn of another year dawns, the wind shall whistle mournfully around your grave. Come, then, prepare. Now you have an opportunity again to hear the sound of the Gospel. Again I invite you to Jesus, the friend of the repenting sinner. I point out to you God, the Father to the returning prodigal;—I tell you once more of that renewing Spirit which gives comfort and life. Will

you choose hell?—Shall procrastination, like the mildew, blast your soul's every hope?

"What, though you feel an indisposition to religion, it is better to combat that indisposition now, than to drink of the lake eternal! Say not my farm, my farm, my bonds, my merchandise; no more suffer these to engross your soul's first love. Can you carry them away with you? Will they cheer you in the grave, or deliver you from perdition? Awake—awake!—Seest thou not, that the light of eternity begins to break around thee?—Hark! 'twas the groan of a departing spirit! thou mayest be next."

This work he continued till November 7th, 1816, which is the date of the last number.

My brother's first daughter was born on the 11th of December, 1815. On the 12th he writes to me.

"Dear Thomas:—You are uncle to as fine a little girl as Virginia has produced for some time—born yesterday morning."—He again says, respecting her—"January 26th, 1816.—*Harriet Swift* was baptized yesterday by Mr. Horrel, who is called to Martinsburg."

Though his peculiar situation in connexion with that destitute region, so urgently called for my brother's ordination, yet difficulty after difficulty so continually arose in his path, that it was delayed for about two years. We have already noticed one of these impediments. We, however, would present something further on the subject, as not only unfolding the nature of these difficulties, but his supports and submission under them.

Mr. Wilmer again writes to him relative to one application.

"Alexandria, January 8th, 1816.

"Dear Sir:—I am glad to find that you bear your postponement with so Christian a spirit; and hope you will

continue to prosecute your zealous endeavours to build up the waste places of Zion. Though not in orders, it is in your power to do much good, and in no way more effectually, than by illustrating your public precepts in your private temper, conversation and deportment. We ought, my friend, to be able to say in all things to our flock, 'Follow me as I follow Christ.' Let us be meek and lowly in our own eyes. A jealous eye is always upon us, and will rejoice to see us departing from the Christian spirit. We carry about with us very awful interests, and we should guard them with a holy vigilance. Let us endeavour to let our light shine before men, and recommend by all our deportment, in all our actions, and all our intercourse and collisions with society, that Gospel which we profess.

"I congratulate you on the birth of a daughter, and pray that she may be a blessing to yourself and Mrs. Allen.

"Believe me most sincerely, your friend,

"W. H. WILMER."

In another letter of March 4th, Mr. Wilmer observes—"It gives me pleasure to learn, that you are still zealous in the cause of the Church. Still continue, my friend, to persevere: and while you so indefatigably prosecute the duties of your calling, try to preserve that love for order, and the rules of the Church, which will give to your ministrations their highest effect.

"God grant, to raise up more faithful labourers in our harvest, which now is white and inviting.

"Your affectionate friend,

"W. H. WILMER."

In connexion with the same subject, the Rev. Mr. Hawley writes—

"Culpeper, January 12th, 1816.

"My Dear Friend:—It is with regret, that I am informed by your letter, that the Standing Committee have decided

in favour of the literal construction of the canon. I believe it has been differently construed to the north, and I trust some way will yet be provided, to remove all obstacles to your admission to Holy Orders. Be this as it may, your determination to remain steadfast in the good work in which you are engaged, as likewise your firm trust in the Lord, will ensure you success in all your undertakings, in so far as they shall be agreeable to the Lord's will. I think you have every reason to be thankful for what the Lord has done for you already. Many who have been long engaged in the ministry, cannot produce the like fruits of their labours with yourself. Although adversity may now meet you in your path, and seem to thwart your purposes, yet remember the precious promise of the Lord Almighty, 'All things shall work together for good, to those who love the Lord.' Remember, likewise, that your friend John Newton met with many severe and trying embarrassments, before he accomplished his ardent desire to obtain a commission to preach the unsearchable riches of Christ. Continue to labour with patience, and you will, no doubt, receive your reward."

In another letter, dated some time before, he observes, "I am very happy to learn, that you are doing all you can to build up the Redeemer's Kingdom, and at the same time to restore the Church to its merited eminence. The promises of God are good and great, and ought to awaken in us correspondent feelings of gratitude and love.

"Your friend and brother,

"WM. HAWLEY."

My brother having surmounted the first difficulty in the way of his ordination, by his being a candidate more than a year, he, no doubt, confidently expected to be ordained during the meeting of the Convention, which was held in Richmond, May 21st, 1816. But on his way to that meeting, he discovers another impediment in his path. From

Fredericksburg, May 18th, he writes to his wife—"The Standing Committee will not set in Richmond, so that I shall have to take an extra trip to be ordained."

By the following extract of a letter from the Rev. Mr. Dunn to my brother, we learn that another unsuccessful application was made to the Standing Committee.

"SHELBURNE GLEBE, November 29th, 1816.

"My Dear Sir:—I attended a meeting of the Standing Committee on the 25th inst., which was called for the purpose of considering your application. I am sorry, truly sorry to inform you, that a majority of the Committee were of opinion that your testimonials were not such as the twelfth Canon requires, and did not think themselves justifiable in signing a recommendation to the Bishop in your favour. In addition to the testimonials you have forwarded, the canon requires testimonials to the same effect, signed by at least one respectable clergyman of the Protestant Episcopal Church, from his personal knowledge of you for at least one year. You will find no difficulty in complying with this requisition of the canon.

"I am much obliged to you for the Bishop's sermon on the excellence of the Common Prayer. You have given me good measure. I am anxious to see you at the Glebe; come down next week, and spend a day or two with me.

"It gives me joy to hear that our beloved Church in your parish still continues to grow and prosper. 'The goodness of God endureth for ever.' We have been blessed here. Our people are more attentive to their religious duties, and are endeavouring, by God's grace, to become more dead unto sin, and more alive unto spiritual things. Accept my best respects for Mrs. Allen and yourself.

"Your sincere friend, J. DUNN."

The reader is already apprised that my brother's labours in his Master's cause were very extensive, and the Lord

was pleased to crown them with uncommon success, *even while he was merely acting as Lay Reader.* The Bishop, in his report to the Convention of 1816, mentions him as having charge of six Churches; three in Jefferson and three in Berkeley County: And my brother, in his letter to me, of August 15th, 1815, when he had been engaged only about eight months in his new duties, informs me that he had the charge of *seven Congregations, each of which to visit once a fortnight*—and as having five Churches to build or repair. He officiated regularly on the Sabbath, in Charlestown and Shepherdstown alternately, ten miles distant, and from thence he branched out, and endeavoured to produce an excitement on the salvation of the Gospel all around. The boundary lines of parishes, or counties, or states, were no barriers to him. As far as his time and strength would permit, he laboured far and near. Not only Jefferson County, but Berkeley, Loudon, Frederick, and Shannandoah, could testify to his devotion, and not only the State of Virginia, but Maryland was enabled to rejoice in his ministry. Even previous to his ordination, mark his success.

He writes to me— "December 5th, 1815.

"Things here continue to flourish: Thanks to the Head of the Church. Two new Churches are now building, and a third will be commenced in the Spring. The people are progressing in their use of the Prayer Book—family prayer is a little more attended to—devotion increases—the number of catechumen increases. The Bishop writes me he has a help-mate for me for Martinsburg—Laus Deo."

My brother laboured in Martinsburg, and adjacent country, until the congregations were induced to call a pastor. By a letter from the Rev. Thomas Horrell to my brother, in the Spring of 1816, we are informed that he had accepted the invitation to settle in Berkeley.

He observes—"I have sent on my testimonials to Bishop

Moore, with a request that he will make the necessary communication to the Vestry of Berkeley Parishes. I will thank you to inform them, that my situation has been such as to prevent my coming on sooner, but that I shall take up my residence in Martinsburg in a few weeks.

" Your friend and brother in Christ,

THOMAS HORRELL."

In his letter to me of August 3d, 1816, my brother gives the following account of a general and happy excitement on the subject of religion.

" Dear Thomas :—I received your first and second drafts of the Constitution of your Bible Society. I congratulate you on it. There was a Bible Society in Jefferson before I came to it, and in Berkeley also.

" The great reason why I have not written you since my return, is, because I have been engaged in the most glorious revival of religion I ever saw. As many as one hundred are the subjects of it : fifty of whom have been already received as communicants. It is confined chiefly to the county of Berkeley. The young are its principal subjects, and I attribute it chiefly to the blessing of Heaven on diligent catechising. It is the Lord's doing, and marvellous in my eyes. One family alone, is expected to give eight communicants to the altar; six have been already received. These converts are chiefly my own children in the Lord. God grant they may prove stars in my crown of rejoicing. It is a little heaven below, for me to be among them. The attention of the people in this county, Jefferson, is increasing, as well as the number of communicants ; but Berkeley is the principal theatre of the glorious work. I have established a prayer-meeting in Shepherdstown, which promises great good.

" Come, my brother, come into this land now, and pay me a visit—it will do you good. The revival has done me

good, I know. Say when you will come and spend a fortnight at least with me.

"I hope you are fervent in prayer, and diligent in your studies, and thus preparing for extensive usefulness."—— "A few evenings since, I knelt down to prayer with ten persons, nine of whom were new communicants, and the tenth earnestly seeking the Kingdom: That was a delightful moment—it was in the midst of the revival in a part of the Bunker-Hill congregation. We have a communion season at that Church, the 13th inst., when Mr. Lemmon is expected to attend. There are already twenty-five communicants belonging to that Church, chiefly new ones.

"H. joins in love. Remember me to all my and your good friends. Hoping soon to take you by the hand,

"Ever your's, B. ALLEN, Jr."

I also give the following from Bishop Moore to my brother—

"Richmond, October 25th, 1816.

"Dear Sir:—I received your very pleasing account of the revival of religion in the Churches in your neighbourhood, and should have answered your communication at an earlier period, had not my time been engrossed by business which admitted of no delay.

"Catechising the young, has always formed a prominent feature of the Episcopal Church: and I am confident, a clergyman cannot devote his time to better purpose. Impressions made upon the youthful mind, are seldom entirely erased. Vicious habits formed in early life, are always lasting, and difficult of removal. From a parity of reasoning, therefore, good habits must be equally influential. Go on, I beseech you, in the prosecution of your duty, and Heaven will crown your exertions with success. It rejoices my heart that the people of Martinsburg are pleased with their minister. May the blessing of God attend his pious

labours. Remember me affectionately to him, and assure him, that his success will always afford me the most heart-felt pleasure.

"Present my best respects to those with whom I am acquainted in your department of duty, and with love to Mrs. Allen, and my blessing to your children, believe me, your affectionate friend and father in Christ Jesus,

"RICHARD CHANNING MOORE."

The following additional testimony of the success attending my brother's labours, previous to his ordination, is from the pen of a respectable Layman in Loudon County.

"LEESBURG, January 4th, 1816.

"My Friend:—I learn with great satisfaction the progressive state of the different Churches in your Parish, and foster the hope, that the same laudable motive which laid their foundations, will not abate, until they are all completely finished. I have lately entertained fears, that you would not be able to accomplish the building in Charlestown; this was the report with us, which I rejoice is unfounded. Your labours in the ministry have been *most highly* blessed, and, I doubt not, far exceed your most sanguine expectations. Twelve months since, such a revival amongst your flock was little expected, and I might almost say, as little wished for at that time. Such was the pestiferous influence of that terrific monster vice, that it was ever on the alert to extirpate the first germ of virtue or religion. Your induction into that Parish, although attended with many obstacles which you have most successfully combatted, has proved highly propitious to the Church. You have been a chosen vessel, and highly favoured indeed in *rebuilding* Zion's wastes. *Go on*—our humble prayers accompany you. May your flock *daily* increase, and many be brought, through the influence of the Divine Spirit, to hunger and thirst after eternal life, through the atoning blood of a

Saviour, and diligently use the means to find the *way*, the *truth*, and the *life*, which is so fully revealed in the Gospel.

"Affectionately your friend."

Another friend in Alexandria writes to him,—"October 29th: I need hardly pray for the Divine blessing on this, and all your other labours of love, for I am delighted to hear how fully it attends them."

In the Convention of the Church, which was held in Richmond, in May, 1816, my brother brought forward the following resolution, which was adopted:

"Resolved, That a Common Prayer-Book and Tract Society, for the Diocess of Virginia, be formed, under the patronage of this Convention, according to the following plan."

This Society has sent abroad into the world many means for doing good.

We also learn something further of his active movements to promote the Redeemer's cause in his own region of country, from the following, which I have in his own hand.

"SHEPHERDSTOWN, December 3d, 1816.

"The Managers of the Common Prayer-Book and Tract Society of Virginia.

"Gentlemen:—A Society has been lately formed in this county, entitled the Benevolent Society of the Parish of St. Andrew's; the first article of whose constitution is as follows:—'The object of this Society is the spreading of religious knowledge and instruction, by the education of poor children, and the distribution of the Book of Common Prayer, and religious Tracts, *in aid of the Common Prayer-Book and Tract Society of Virginia*, and by such other means as the funds may permit, and as may be deemed most useful.'

"You will perceive, by this article, that we have taken the liberty of making ourselves your auxiliary. We know

not that you contemplated the formation of auxiliaries, but we presume you will have no objection to receive co-operation. Our intention is to supply this Parish with Tracts and Prayer-Books, which we believed we could more effectually do by organizing, than by requesting the subscription of insulated individuals to your proposals. In fact, our organization took place before your circular on the subject arrived. As your auxiliary, we shall probably request your acceptance of parcels of Tracts occasionally, such as we may print.

"We have forwarded you, as our first fruits, one thousand copies of Beveridge on the Common Prayer. These have been forwarded by a boat to Georgetown, to the care of F. S. Key, Esq. These be pleased to accept. We would be much obliged to you, to inform us of the terms on which the Tracts of your publication may be purchased.

"Your's respectfully, B. ALLEN,

"President of the Benevolent Society of the Parish of St. Andrew's."

By this Society, many poor children were instructed, and thousands of useful Tracts published and circulated.

All difficulties were finally removed, and in December, 1816, my brother travelled from his Parish to Richmond, and was there ordained Deacon, by the Rt. Rev. Richard Channing Moore, D. D., Bishop of the Diocess. He had officiated as Lay Reader about two years.

On his return from Richmond, he stopped in my Parish, and preached for me in the evening, after travelling, in the course of that day, about fifty miles on horse back, and part of the way through a dreadful road.

CHAPTER X.

FROM HIS RECEIVING DEACON'S ORDERS IN 1816, TO THE CLOSE OF THE YEAR 1819.

After receiving Deacon's orders, my brother continued the same laborious course, and branched out into such new scenes of active benevolence, as opened up before him.

I notice the following from his brethren, soon after his ordination—

"Alexandria, January 18th, 1817.

"My Dear Friend:—I trust you have received some new impulse since your ordination, and that you are going forth with renewed strength and success, in the good cause of your Divine Master. Let us, my friend, keep humble at his feet, and pray with all manner of prayer and supplication, watching thereunto, with all perseverance. God grant you his grace, that you may keep faithful unto death.

"I am, your sincere friend and brother,

"W. H. WILMER."

"Washington, March 21st, 1817.

"My Rev. Brother and Friend:—Permit me to congratulate you on your advancement to the holy office of Deacon, to which, I trust, it has pleased the Lord to appoint you, for purposes important to the interests of his Kingdom on earth, and for the bringing of many souls unto everlasting glory.

"Your faithfulness in the cause of your Lord and Master, I have no doubt, has commended you to his particular care

and protection, as it has to the good wishes and friendship of all your brethren. May the Lord continue to prosper the work of your hands, and make you still more useful in the great work before you. Your perseverance is calculated to overcome all obstacles of minor importance ; and should the same discreetness continue, which has hitherto marked your conduct, you cannot fail of obtaining a complete triumph over all your enemies. With much respect and esteem, I remain your friend and brother,

"WM. HAWLEY."

My brother was still attached to the plan of benefiting his people and the Church, by the publication of a religious periodical. He issued a prospectus for a work entitled the "Virginia Journal." From some cause, he was induced to relinquish this plan. Respecting the work, he says, "my little Journal is merely intended as a remembrancer to the people, to let them know what the Church is doing, &c."

He was so successful in his ministrations out of his own parish, as to induce the people of Martinsburg and vicinity, as we have already seen, to settle the Rev. Mr. Horrell among them ; also, in another part of Berkeley, he laboured, till they received a Lay Reader, Mr. John L. Bryan, who, after his ordination, became their Rector.

The organization of the Benevolent Society in my brother's Parish, produced some apprehensions, lest it should interfere with the movements of the General Prayer-Book and Tract Society of the Diocess. Mr. Wilmer writes to him on this subject.—"I lament that the funds and energies of the Church should be so divided and weakened as they are. You, as the mover of the resolution which established the Prayer-Book and Tract Society, were peculiarly bound to uphold that institution ; but instead of this, you have formed an entirely separate plan of operations. Is it not better to consolidate the funds ? I think you will perceive

the propriety of amalgamating your Society into the legitimate source, and thus, by uniting, strengthen our force.

"Believe me, your sincere friend and brother,

"W. H. WILMER."

To the above, my brother gave the following answer—

"SHEPHERDSTOWN, March 27th, 1817.

"My Dear Friend:—The St. Andrew's Society, you know, was formed for the education of poor children, and the promotion of Christian knowledge generally. So far as relates to Prayer-Books and Tracts, we consider ourselves your auxiliary. Money would have been sent you instead of Beveridge, but for our understanding that Beveridge would be acceptable; and Beveridge, if you remember, was published with the concurrence of several of the clergy. If, in future, what we can spare from our local purposes, (which you cannot serve,) will be more acceptable in money, it will be sent thus. I am well convinced you will receive more from us in consequence of our organization, than if we had solicited individual subscriptions to your Society."

"The Church in Berkeley has been called to mourn. Old Mr. Pendleton, her proved and steadfast father, is no more. He exchanged this pilgrimage for Paradise, the 19th of this month. His death-bed was most triumphant.

"Mr. Horrell returned on Saturday from Calvert, and has revived us with the news that he will not leave us. Hoping to see you in about three weeks, I remain your's affectionately, B. ALLEN."

In the Convention held in Fredericksburg, in May, 1817, my brother displayed his disposition to cherish and give additional effect to the Common Prayer-Book and Tract Society. He proposed the following resolutions:

"Resolved, That the existing Common Prayer-Book and Tract Society, be extended to the promotion of Christian

knowledge in general; the funds to be apportioned among the respective means made use of, as the Managers may determine.

"Resolved, That it be recommended, that an auxiliary Society be established in each parish; one half of whose funds shall be thrown into the treasury of the Diocesan Society; the remainder to be applied as its Managers may determine."

These resolutions were laid upon the table. They were, however, again called up, and the second resolution was passed with an additional one.

Not content with his uncommon efforts in his own parish, and his missionary labours in the adjacent counties, he projected a missionary tour through the destitute parishes in the northern neck of Virginia. He therefore left his parish some time before the Convention, and in his return from his mission, met the Convention in Fredericksburg.

The following is addressed to his wife—

"Fredericksburg, May 7th, 1817.

"Dear Harriot:—I arrived here yesterday morn, in as good health as ever, and had the great satisfaction of receiving your letter. Captain Shepherd is here, and vastly delighted. Bryan was ordained yesterday, and Mr. Ravenscroft. My tour was a very pleasant one; the country and the people both pleased me very much—prospect of the Church reviving.

"Our Convention is very respectable in numbers and talent. Mr. Ravenscroft, just ordained Priest, proves himself a Hercules. Horrell is here. I fear I shall not be able to reach Alexandria before Monday next, as Thomas has an appointment for the communion, and I fear will get no one to administer it, so that I shall be in duty bound to preach for him: and as I shall not probably be in the lower country again, until next year, I must try to help him.

"I shall endeavour to find the most safe and comfortable mode of conveying you home. Brittle ware must be tenderly handled. Kiss the little ones for me. Give my love to your kind host, and respect to all friends.

"Your's affectionately, B. ALLEN."

From the above, it appears, that he brought his family on as far as Alexandria, and there left them, till his return from his mission and the Convention.

While on a visit to my brother, in September, 1817, I heard him deliver his introductory address to a Bible Class which he had formed in his parish.

The happy influence of his labours is still evident. He writes to me as follows—

"There are, thanks be to God, some favourable appearances at Harper's Ferry. God grant much fruit may be gathered. The young people were to have a meeting among themselves there this day, for reading the service, and a sermon, &c."

In a letter of July 17th, he observes—

"A revival at Harper's Ferry—promising appearances in Shepherdstown."

I also add the testimony of his brethren as to his continued success. One of them writes to him—

"November 12th.

"My Dear Friend:—I am happy to hear that you are flourishing in all the outworks you attempt to rear up, and pray that God may ornament with his beauty, and strengthen with his power, the inward parts, so that your Church may be a temple to the Lord.

"Believe me to be your's, W. MEADE."

"Washington, December 18th.

"Rev. and Dear Sir:—It rejoices my heart to learn that the work of the Lord is going on with you, and trust you have lost none of your zeal for the glorious cause in which

you are engaged. May He whom we serve still bless your labours, and crown you at last with a crown of immortality.

"Your friend and brother, WM. HAWLEY."

My brother attended the Convention of the Church, which was held in Winchester, in May, 1818, and on Thursday, the 18th, he was ordained Priest, in connexion with Mr. Bausman and Mr. Bryan, by Bishop Moore. *I received Deacon's orders at the same time and place.*

My brother, in his parochial report to this Convention, mentions—"A religious library has been established in each of the principal congregations of the parish, the benefits of which are extended to the catechumens and the poor."

He also promoted the formation of Sunday Schools. While on a visit to his parish, in September, they were about organizing a school in Sharpsburg, and one at Bryn and M'Pherson's Iron Forge, about three miles distant. At both these places, though in the Diocess of Maryland, my brother regularly preached.

On the 1st of September, his second son was born, and on the 25th I preached in his house, and baptized the child by the name of John Milton Mann, after our uncle Dr. Mann, whose sudden death we have noticed.

My brother endeavoured to improve every moment for good. And when, from his numerous engagements, he is prevented from administering counsel and comfort to the afflicted, in person, he sends them his epistle.

The following to one of his parishioners, in the hour of trial, is without date, but was filed among the papers of 1818—

"Shepherdstown, Thursday Eve.

"My Dear Friend:—It would give me most sincere pleasure to manifest the respect I feel for my beloved friend, Mr. Tate, and also to gratify your wish by attending

to-morrow, but I have two appointments in another direction, and if I should take Charlestown in my way, I fear I shall be incapacitated for preaching three times, and administering the Sacrament twice, as I expect to, on the Sabbath. Mr. M. will be perfectly competent to perform the funeral obsequies, and it is my intention on Sunday, in Church, to express the high estimate I entertain of your brother, and to advert to the event for the good of the congregation.

"This I shall do, as a small expression of the gratitude of the Church to him, as a most valuable friend, and as a tribute justly due his respected memory.

"It gives me pain that I did not go to Charlestown yesterday to visit him. I heard of his illness, but heard that his decease was not expected so soon; therefore, being much engaged, deferred my intended visit until the Sabbath.

'God moves in a mysterious way,
His wonders to perform.'

"By these severe afflictions, he is undoubtedly brightening your crown of glory—preparing for higher and yet higher degrees of happiness. Breaking loose one cord after another, he is giving your spirit more freedom to mount, to soar. Go to him, I beseech you. He will bind up this new wound—he will heal your broken heart: His consolations are abundant, they are unfailing, they are eternal. Do not forget that those who stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, had come out of great tribulation.

"Who would not suffer with Christ in order to reign with him? A few more trials, and you will be at rest: A few more separations, and you will be in the land where sorrow never comes. A little time, and, if we continue faithful, we shall unite with the company of the redeemed in ascribing blessing, and honour, and glory, and power, unto him that sitteth upon the throne, and unto the Lamb for ever

and ever. We shall then thank our Heavenly Father for his afflictive dispensations, for we shall see that they were the means in his hand of bringing us to our rest. The Lord gave, and the Lord hath taken away: blessed be the name of the Lord.

"May the Father of the fatherless, and the Judge of the widow, support the bereaved. May the spirit of consolation and of hope descend into all your hearts, enabling you here to possess the peace passing understanding, and hereafter, enjoying the eternal weight of glory, to adore a Father's mercy—a Saviour's goodness—and a Sanctifier's love.

"Most affectionately your's, BENJ'N. ALLEN.

"MRS. MUSE."

The following was addressed to the Rev. Mr. Horrell and his wife, on the death of their child.

"SHEPHERDSTOWN, August 13th, 1818.

"Dear Brother and Sister:—How truly may we consider ourselves in this world as under a course of discipline. By the varied dispensations of Providence, our Heavenly Father cuts the cords that unite us to earth, leads us nearer to his throne, and makes us more and more willing to surrender our all to his guidance, to devote our every energy to his glory. This discipline, you feel, is severe; but is not its severity lost in these results? In proportion as our minds are raised amid the beams of heavenly light; in proportion as our souls are near the fountain of all happiness; in proportion as our wills are lost in the will of the Eternal, and our energies intent on contributing to his glory; in that proportion do we soar in the scale of excellence and immortality. When we cast an eye on the whole extent of our duration, and connect eternity with time, we discover the truth of that precious declaration—'Whom the Lord loveth, he chasteneth.'

"When we behold the afflictions of our pilgrimage brightening our crown of glory, adding new lustre to our thrones of light, well may we be contented to bless the rod and him who hath appointed it. Placed as you are, a city on an hill, spiritually exalted in the sight of the people, whatever contributes to the brightness of your example, becomes a blessing to the souls of others; whatever increases the fervour of your devotedness, becomes a means of winning souls to Christ. You love the Lord Jesus, surely then you are willing, at the expense of your own suffering, to aid in increasing the glory of Him who died for you.

"How broad is that promise, 'according to your day, shall your strength be'—it has been proved sufficient by dungeons, by beds of death, by the flames of martyrdom.

"But I would rather suppose you healed of your anguish, rejoicing in the consolation found at a throne of grace, and contemplating your little one a cherub in Paradise, sounding, with infantile voice, the hosanna of Moses and the Lamb. Yes, it is sweet thus to behold him, with expanded faculties and suddenly enlarged powers, uniting with the spirits of the just made perfect. See him on the banks of the rivers of pleasure: see him amid the boughs of the tree of life: see him, with attendant Seraphim, coursing the universe, admiring and adoring. Ah, see him, with those appointed to watch over the steps of your pilgrimage, hovering around you on golden wing, waiting the hour when he may greet your departing spirits, and with you commence the eternity of rest.

"Let them then hope the tear has given place to a smile, even the smile of thankfulness, and that you are going on your way rejoicing in renewed strength, *more* fervent in prayer, *more* faithful in labour, *more* wholly devoted to the Lord; that both of you are *more* frequently the means, in the hands of our Master, of causing 'joy in the presence of the angels of God.'

"The situation of Mrs. A. prevents my paying you that visit of Christian condolence you would otherwise receive." ——"May the Spirit from on high rest upon us, and upon our people, that we may be enabled to lead, and they to follow in faith, in virtue, in knowledge, temperance, *patience*, godliness, brotherly kindness and charity.

"Your unworthy brother in Christ, B. ALLEN."

It is grateful to discover his clerical brethren, from different quarters, every year adding fresh testimony as to my brother's usefulness. I present the following extracts—

"HAGERSTOWN, August 11th, 1818.

"Rev. and Dear Sir:—Living as near together as we do, and so anxious as I feel to catch some of that zeal, in the exercise of which, you are causing, by Divine aid, the wilderness to rejoice and blossom as the rose, I feel ashamed and sorry, that I have not yet paid you a visit. In order that this may be accomplished, I would suggest, if agreeable to you, an exchange of pulpits, to take place, say Sunday, the 11th of October.

"Believe me to be your friend and brother,

J. C. CLAY."

"BALTIMORE, December 15th, 1818.

"Rev. and Dear Sir:—I received your favour of the 11th this morning, and assure you that I shall be happy to execute this and any future orders you may send for Prayer-books and Homilies, or for Tracts from the Baltimore R. T. Society."——

"It has afforded me great pleasure to hear of your zealous and successful efforts to advance the interests of our Redeemer's kingdom. May the Lord encourage your heart and strengthen your hands, and make you eminently useful to the souls of men. Soliciting an interest in your prayers, I subscribe myself your friend and brother in Christ Jesus, J. P. K. HENSHAW."

"WINCHESTER, January 29th, 1818.

"Rev. and Dear Sir:—I hear with much satisfaction of your unremitting labours in promoting the kingdom of our blessed Redeemer. Whilst I shall soon leave the stage, I cannot forbear to recommend to you, who have but lately entered on it, not to preach oftener than your health and constitution will bear. The Lord whom we serve is not a hard master, requiring more of us than he gives us strength to do. That He, without whom nothing is strong, nothing is holy, may increase and multiply upon you his mercy, and crown with his blessing your endeavours to promote his glory and the salvation of immortal souls, is the sincere prayer of, dear Sir,

"Your affectionate friend and brother,

ALEX. BALMAIN."

Bishop Moore also, in a letter to me of July 8th, speaks thus of my brother—

"When you write to your brother, let him know that I wish to hear from him. *He is certainly one of the most useful clergymen we have. His Churches are his witnesses.*

RICHARD CHANNING MOORE."

During the year 1819, we find my brother still more prominently engaged in promoting the extension of the Redeemer's kingdom. By every means, he labours to benefit the people of his particular charge, and he devotes his remaining time and strength to the salvation of the Church universal.

For a number of years he acted as the agent of that valuable work, the Christian Observer, and he circulated, in and out of his parishes, a part of the time, fifty copies. He also circulated a number of copies of the Theological Repertory, which commenced its operations this year.

He attended the Convention in Petersburg, in May, 1819, and on Sunday, the 16th, he witnessed my ordination

as Priest,—an event truly grateful to him, and one for the accomplishment of which he had so long laboured, and which he so ardently desired to see—both of us fully ordained and established in the ministry of the Gospel of the blessed Redeemer.

Immediately after the ordination service, as is customary, the brethren came forward to give me the hand of fellowship; but I was pained that my brother kept back. I mentioned it to him afterwards, and he appeared much mortified that I should attribute his not coming forward, to any other reason than the *fulness of his heart*, the acuteness of his feelings on *this occasion, the fulfilment of his desires and prayers.*

He promoted most cordially the association of the clerical brethren in each other's Parishes, for the purpose of personal interchange of views and feelings, and preaching the word and prayer. Days were spent together on these occasions.

He writes to me—

"SHEPHERDSTOWN, December 4th, 1818.

"Dear Thomas:—Your little scold came a day or two since. I suppose I deserve it, for I might have written before, but you know how much I have to do, so that you forgive.

"We have had in this place, an Association of several of the neighbouring clergy, Hatch, Clay, Armstrong, Bryan, and Low; and a most delightful season we had, and profitable. I should have sent for you to come, but thought it too far for you. Low is to be settled in Martinsburg, as we all expect. He is indeed an admirable preacher. These Associations we mean to continue, for the benefit of ourselves and our flocks. We have one in Hagerstown this month. The 5th of January we are to be in Mr. Armstrong's Parish, a few miles below Fredericktown, with our Association. Cannot you be with us then? We separate

time enough to be home by Sunday—but you might come home with me."

"The Sunday-school at Sharpsburg, has one hundred and twenty-seven scholars, and is going on admirably. The whole town is enlisted in favour of it, except a few Germans, who oppose its being kept in the Church. But all opposition, I trust, will vanish. The children learn admirably, especially the Bible and Catechism, and the teachers appear very fond of it. We expect to have a public examination of it during the winter, which I expect will be very interesting.

"I am literally growing fat—well as ever I was in my life—family all well.

"My Charlestown people have just offered to find me a house, rent free, and Mr. Washington to find me firewood; so that I expect to remove there.

"I am, your's affectionately, B. ALLEN."

Again,— "CHARLESTOWN, March 19th, 1819.

"Dear Thomas:—I have just returned from an Association at Martinsburg, which was as usual very interesting. We had one at Bunker's Hill a few weeks ago, that was very much blessed.

"The Spirit of the Lord is descending upon Sharpsburg in a striking manner. We scarcely have a sermon preached there now, without a soul born to God. The number of new-born souls is quite considerable, and gradually growing. The Sunday-school has one hundred and seventy scholars, and fifty teachers, and has been a rich blessing to the place. It is expected to increase much this spring.

"An Association is expected to be held in Charlestown, on Tuesday, 27th April, and your attendance we of course shall have. The clergy of the Association expect to continue in this place preaching, until Thursday, on which day we have the sacrament; and go hence in the afternoon, in

a body, to the wedding, (brother Bryan's.) On Friday the Sacrament is expected to be in Shepherdstown, and not improbably, we may arrange to have the examination of the Sharpsburg Sunday-school on Saturday. The first of the next week we expect to start for Petersburg. Meade and myself have an idea of starting early, to preach by the way. You may as well spend the Sunday after, preaching for me, as you can get to Petersburg by starting the Monday before the Convention, and thus need be gone there but one Sabbath. Thus you will enjoy one Association.

"Your's, truly, B. ALLEN."

Another Association was held in Shepherdstown on the 8th of September; a number of the brethren attended. I was permitted to meet with them on this occasion. The following is an extract from my journal.—"I attended the Association; witnessed part of the public examination of the Sunday scholars—a very interesting scene—the praises of the Almighty resounded from a multitude of infant tongues. The Rev. Mr. Clay, of Hagerstown, made an appropriate address, followed by the Rev. Mr. Armstrong, the elder. In the afternoon, the Rev. Mr. McGuire, of Fredericksburg, preached. We all dined and took tea together. At candlelight the Rev. William Armstrong preached. Thursday, 9th, Mr. Bryan read the morning service; Mr. Clay preached, I read the communion service, and consecrated the elements; Mr. Armstrong, the elder, gave an exhortation, and distributed the bread and wine, assisted by Mr. Bryan. A pleasant season; about eighty communicants. In the afternoon I read the service, and Rev. William Armstrong preached."

The above gives a view of the course pursued at the Associations.

With an anxious solicitude, my brother attentively surveyed all the benevolent movements around him, and en-

deavoured to suggest such improvements, or to give such new impulse as the good of the cause demanded; and he was never backward in putting forth his own strength in the effort. The desolate regions of the Church occupied much of his attention, and he not only cheerfully gave them his ministrations, but laboured to enlist his clerical brethren in the same work of love.

The Committee of the Convention on the state of the Church, in 1819, observes—"The Church in Hampshire county begins to exhibit some symptoms of revival. About ten congregations have been formed since July last. There are two Churches nearly completed, and preparations are making to repair an old one. The Rev. Messrs. Allen and Bryan have visited these congregations, and baptized fifteen. A Vestry has been elected, and a number of persons are anxious to receive the Lord's Supper, when an opportunity offers."

The above-mentioned region was some distance from my brother's Parish, in a very rough, mountainous country.

He wrote to me immediately after one of his visits to that country—

"Shepherdstown, April 18th, 1818.

"Dear Thomas:—I have just returned from a trip to the two neighbouring counties of Hampshire and Hardy, and am of opinion I have discovered an appropriate district of country for you, where you may glorify God abundantly more than you can below the Ridge. I think if you had been with me during the past week, your love for souls would have drawn you to Hampshire and Hardy immediately. There is an immense population, with, comparatively speaking, no means of grace: A great number of decided Church people through the country, able and anxious to support the Gospel. You would have many bodies of people like those on the Back Creek, and Hedge's Chapel, hungering for the bread of life. It would be well for you to

preach once in four weeks, at four places, at the outset, till another young man could come and take half the ground off your hands, and then you would have enough to do. They are anxious to form a Bible Society in Hardy. In that country, on the South branch of the Potomac, are a number of very wealthy graziers, who, from their simplicity, sincerity, and hospitality, remind me of the Patriarchs. They seem to be out of the way of the world's follies; in a fertile retreat, as pleasant and desirable as ever I saw. Their income, in some instances, ten thousand dollars per annum, and yet they are plain—just like my good old friend Wm. Pendleton.

"Yesterday I found a congregation of Episcopalians in the lower end of Hampshire, who, though they had never seen a Church clergyman before, are in a complete state of revival, and are about to build a Church. Books appear to have been the principal means. They besought me for service, if no oftener than once in three months. By the help of God, they shall have it oftener than that. Pray come over and help them.

"Do not study too hard. You may recruit among the mountains of Hampshire and Hardy.

"Your's, truly, B. ALLEN."

The following is the report of my brother's own charge—

"St. Andrew's Parish, Jefferson County.

"Two hundred communicants—eighty-eight baptisms—six marriages—fifteen burials—collection made for the Episcopal fund, one hundred dollars. As directed by the Convention, the Rector visited a vacant Parish in Shenandoah county, and made a collection for the Episcopal fund. Sunday-schools have been established throughout the Parish, and have proved extensively useful."

He not only endeavoured to settle clergymen in the vacant Parishes, but he embraced every favourable opportunity of

drawing out young men to the work, and rendered them every assistance in preparation. One individual he received in his own family, who finally became abundant in labours, in Hampshire county.

At my urgent request, my brother left his Parish, and travelled about eighty miles, to officiate at my marriage, which occurred in Dumfries, July 22d. On his return, he writes to me—

"August 3d, 1819.

"Dear Thomas:—I arrived at home in safety, and found my congregations had been left destitute on Sunday, which was to me a very great source of regret. I found all well. As I came through Centerville, Mr. Henning, the post, master, expressed a desire for preaching there. I stated to him that you were coming through that neighbourhood. He requested that you would write to him, and he would have an appointment made. Why cannot you visit them occasionally? They are but about twenty miles from you. Do take pity on the destitute regions round about you. They are crying out for help, and in preaching to them, you will glorify your Master, and improve your health by exercise.

"We had, in Winchester, a pleasant, and, I doubt not, profitable Association. Wilmer, who met me at Leesburg, spent two days there.

"Meade has succeeded in forming three Auxiliary Colonization Societies for this county, with very good prospects.

"I wish you would endeavour to give me as many Sabbaths as you can in September. State to me which they will be, in order that I may be able to visit some vacant section of the country. I would be glad to be with you during the whole of your visit; but we are the property of our Master, you know, and must seek to glorify him to the utmost. William Armstrong is not going to Shenandoah, therefore I am especially anxious to spend a week or two there.

"Harriot and our friends will be very glad to see Margaret. Give our love to her, and accept it for yourself.

"Your's truly, B. ALLEN.

"P. S. I have promised to visit the Northern Neck in October."

As to the destitute region last mentioned, my brother endeavoured to enlist Mr. Wilmer in its behalf: as appears from the following—

"ALEXANDRIA, September 30th, 1819.

"Dear Friend:—Your favour from Fredericksburg came to hand. I am truly sensible of the importance of some exertions in the Northern Neck, in order to preserve the faith of our Church among the people in that section of country. Mr. Norris and myself will endeavour soon to pay them a visit, probably in the course of next month. But will not Mr. Bryan and Mr. Armstrong come on, according to appointment?"——

"I shall set the press to work in about a fortnight, God willing, in publishing tracts, and shall keep in view the object you suggest, of informing our members on some of the peculiarities of our Church. I shall endeavour also to introduce some of these matters into our Repertory.

"In great haste, your friend and brother,

WM. H. WILMER."

Mr. McGuire also wrote to him—

"FREDERICKSBURG, August 5th, 1819.

"Friend Allen:—Indisposition of my family, and a press of parochial duties, has prevented me from going over the Ridge as soon as I expected; in the mean time, I wish to talk with you about paying a visit to this section of the country some time soon. You know the state of the Northern Neck, and the counties adjacent to the Rappahannock. Here is an immense range of Episcopal ground, where the people are crying out, *O come and help us*, or we

shall be compelled to surrender for ever the Church of our fathers, and seek salvation in other folds."——"Mr. Ware expressed a wish to Mr. Andrus, that you should come down and visit them again. I wish you would do so. It will give you an opportunity of judging whether you could not with propriety make a move to that section of the State. I think that *such* missionary ground is not in this country. And I have no doubt you could make such arrangements as would enable you to spend much of your time in raising the Church from her splendid ruins, and restoring her to order and happiness."——"I wish you would write me directly on the subject. It is certainly worth our serious attention. If Presbyterians think it worth while to send from the north, two respectable missionaries to a country where there is hardly a man who says, 'I am a Presbyterian,' surely it is worth while for us to send ministers to the same country, where men, women, and children. are all crying out with one voice, 'We are all Episcopalians! We want Episcopal ministers!'

"When you come down, if you will let me know, I can inform the people, and see if Andrus or myself cannot accompany you. In Tappahannock, and the county of Essex, there are now six Sunday-schools. Such is the zeal and excitement of the people.

"With love to Mrs. Allen, I am your friend and brother,

E. C. McGUIRE."

My brother took advantage of my spending some weeks in his Parish, and leaving me to discharge his duties, he engaged in a preaching tour through the northern neck of Virginia. He left Charlestown for this purpose on the 10th of September.

Mr. Wilmer again writes to him relative to that country—

"Alexandria, November 22d, 1819.

"Rev. and Dear Friend:—Your favour of 18th ult. came to hand during my absence on a tour through the

Northern Neck. I visited, in company with the Rev. Ethan Allen, King George, Mattox-bridge Church, Yeocomico Church, Northumberland Court-House, Micomico Church, Christ Church (Lancaster,) Lancaster Court-House, and Richmond Court-House. Having visited these places, you are acquainted with their situation. They afford a fine field for a Missionary: but it seems impossible to get one. If one could be procured, I would set him a going on the present fund, depending on Providence to feed us with further supplies. The people of Northumberland Court-House were expecting a visit from Mr. Stephens, to whom they had offered the Academy and the Church, with a salary of twelve hundred dollars, and a house."——"With regard to your removal to that country, I know not what to advise. Both the place where you reside, and the lower country, being very important and deserving of ministerial attention. I am not, however, a friend to removals, except where the prospect of superior usefulness thereby, is very palpable.

"Your affectionate friend and brother,

WM. H. WILMER."

From the foregoing, it appears that my brother's mind was so enlisted in the cause of that lower country, that he meditated a removal to that region. This, however, was not effected.

I close the history of his movements during 1819, with the following testimony from others. A friend of his youth, in New-York, writes to him—

"May 31st.

"You, I rejoice to learn, are reaping the fruits of your youthful exertions in prosperous respectability; with the additional satisfaction, I presume, of witnessing the participation of your brother in your honourable and useful course, by your sole means and instrumentality."

"New-Haven, Conn., October 9th.

"Rev. and Dear Friend:—I improve an opportunity, afforded by the return of Mr. Read, to break our long silence, though I have only time to say a few words.

"I rejoice to hear, as I do, both from Mr. Read and from Mr. Meade, who is now here on the business of the Colonization Society, that you are going on with laudable zeal and flattering prosperity in the cause of the Church.

"Is it not time to begin to look for a visit from you? We should all rejoice to see you again. I beg of you to write soon, for I cannot bear the idea of breaking up our correspondence."——"My family are well and wish to be remembered to you. Present my respects to your good lady, and to your brother and *lady*, when you have opportunity, and believe me to be, with sincerity and truth,

"Your affectionate friend and brother,

HARRY CROSWELL."

I also annex the following from the Bishop—

"Richmond, February 1st, 1819.

"Rev. and Dear Sir:—I really do not know whether I am in debt to you a letter or not: but as I am engaged to-day in answering a number of favours I have received, and in addressing some others, to whom I have never before written, I cannot resist the pleasure of communicating with yourself.

"To hear you spoken of as a laborious clergyman, and to find that your labours have been abundantly blessed, opens to my mind a source of great enjoyment. As one of the first, who embarked in the same cause with myself, and who under depressed circumstances have so effectually persevered, you have a claim to my attention and regard; and be assured, that no effort on my part shall be wanting, which can contribute to your comfort and happiness. I

should be pleased to hear whether the zeal of the people in Charlestown has been such, as to enable them to finish the church. It is an edifice which reflects honour upon the Society, and I hope that they will never rest, until the top-stone is brought forth with rejoicing.

"Your flock in Shepherdstown contemplated either a new church, or the enlargement of the old one. Let me know how they have proceeded. You have obtained an acquisition in Mr. Low, who has, I am told, accepted the call to Martinsburg. Mr. Bryan, I have been informed, intends to continue at Bunker's-Hill. When you look around you, and see those churches which have been raised by your efforts, filled with a devout people, your heart must rejoice. May heaven continue to bless you, and render you the founder of many more.

"Give my love to Mrs. Allen, to Mr. Shepherd and family, indeed to all who know me, and believe me, Rev. and dear Sir,

"Your sincere friend and father in Christ Jesus,

RICHARD CHANNING MOORE."

CHAPTER XI.

EXTRACTS FROM HIS CORRESPONDENCE DURING A PART OF 1815 AND 1819, INCLUSIVE.

In the following extracts of my brother's letters to me, we discover much of that pious ardour and true devotion which is indeed the richest cordial to surviving friends.

In his letter of December 5th and 12th, 1815, he observes—

"Dear Thomas:—The more obstacles, the more energy, should be your motto. Then all difficulties will vanish.

"As to the reading Society, my opinion is, *Go on with it, and let God take care of the consequences.* If you can get the young ladies to associate for this purpose, it will be their meeting, not your's. Do you, however, forward it all in your power—it will do good. Possibly your terms of admission are rather strong, because some young ladies, anxious to know the truth, may not have gone so far as strong conviction, and yet would reap benefit from the Society, and be brought forward by it. I think by this, you may test any one as fit to be a member, viz: if she is willing to join with her companions in praying.

"In a society formed in Winchester, they now are reading Milner's Church History. There are only eight members of that society.

"Commit your cause to God, and he will take care of it."

"Calm and deep devotion is that recommended by the Bible,

not boisterous and confused."——"Keep me informed of all the circumstances occurring from time to time, fully. Mrs. H. and family may, I hope, prove burning and shining lights, and great pillars to you, from sanctified affliction.

"I have just conversed with a young lady who is a member of the Reading Society of Winchester. She informs me, one of their regulations is, there shall be no conversation at the meeting, except on religious subjects.

"As ever, your's, B. ALLEN, Jr."

"Charlestown, January 20th, 1816.

"My Brother:—Be strong in the Lord and in the power of his might. Put on the whole armour of God, that you may be enabled to stand. Courageously meet every assault of satan, but let that courage be your Master's, not your own. Let it be through grace, diligently sought for. Remember the promise, my grace is sufficient for thee, my strength is made perfect through weakness. Always keep your spiritual armour on: valiantly fight every day of your existence, and when you die, be sure to die sword in hand. According to thy day shall thy strength be. Fear not, thou worm Jacob, I am with thee: I am thy shield and exceeding great reward. Stronger is he that is for you, than they who are against you. *Pray without ceasing*—never forget that—

'Prayer makes the Christian's armour bright.'

"Stand firm as an anvil continually struck. Adorn the doctrine of God your Saviour by meekness, by patience, by long-suffering, by charity. This will be the best answer to your foes; the best support to your friends. God by his grace can make you strong to overcome. Do not, then, I again beseech you, do not intermit continual prayer. Lie at the foot of the throne of grace. Study the Scriptures much. Be diligent in all the necessary preparations for *more extensive usefulness*, and may the God of grace ever support you

by his omnipotent power, and crown you at last with the crown of victory, through Christ, the captain of our warfare,

"Prays your affectionate brother,

"B. ALLEN, Jr.

"H. joins me in love to you."

"January 26th, 1816.

"My Dear Brother:—I am afraid you take too much notice of opposition. Depend upon it, the more notice you take of it, the more determined it will be. Had you kept on with the Reading Society at first, regardless of the clamour of satan's deluded followers, opposition to it would by this time have been dead. For surely no one thing could be more reasonable than for a number of young ladies to meet together for the purpose of reading religious books. You had better never have thought of the Reading Society, than to have given it up when opposed. Opposition was by that emboldened. No wonder it destroyed your prayer-meetings: no wonder it now threatens you with something else. You must meet it, and meet it boldly in the strength of your Master. It may rail, it may storm; but eventually, it will die, for stronger is He that is for you than they who are against you.

"Be careful and prayerful in the plans that you select for the glory of your Master; but when once you select one and announce it, carry it on, though all the principalities and powers oppose. Suppose you were even to fall a martyr; glorious, glorious indeed would be your crown of victory: attendant Seraphim would, with acclamation, waft you to the mansions eternal. While, then, with all gentleness, meekness, and humility, you adorn the doctrine of God your Saviour, let nothing divert you from the course of duty. What else can be expected but opposition from a world of wickedness! The more active you are, the more will satan oppose. But you must fight, by the arms spiri-

tual, the good fight of faith. Can that be a warfare which affords no blows? Can he be a Christian who sees no persecution? For my part, I hope to have enemies, for if I have none I fear I do not my duty. Is the disciple above his Master, and the servant above his Lord? Dei Gratia 'Triumpho, morte tam vita,' be your motto: and remember, when you engage in the course of duty, Jesus your Master will fight by your side: your feet shall rest upon the rock of ages, and over you shall wave the banner of YOUR GOD.

"My brother, I tremble, however, lest through the strength of old Adam, you get not the right spirit. Be then sure, I repeat, to have the graces of your Master. Have the wisdom of the serpent, and the *harmlessness of the dove.* But be sure also, like Paul, not to count your life dear unto yourself, that you may finish your course with joy. My brother, to God I commit you; may stars be many in your crown of rejoicing, and may your people become zealous for the Lord of Hosts.

"Your's, prayerfully and affectionately,

B. ALLEN, JR."

"February 17th.

"Your last letter, my brother, has filled me with alarm. My wish concerning you, is to see you distinguished for usefulness as a minister of the everlasting covenant, with your mind stored with knowledge. I wish to behold you taking your station among the defenders of the faith, ready alike, in the might of your Master, to meet and to conquer every temporal and spiritual foe.

"But now your heart is fixed on that which must interfere with your progress in the attainment of knowledge, and perhaps give a death-blow to your usefulness. How can you, just in the threshold of your studies, as you are, expect to go on in them, with any prospect of success, if overwhelmed with the cares of a family? How can you expect, even studies aside, to support a family? Your salary

small, and that not of certain continuance, you cannot meet its wants. Wait till you are ordained, then you may calculate that a support will await you. You will plunge into the midst of difficulties, without the means of travelling through them. Providence evidently points to you your duty. It has given you enough, comfortably to provide for your individual wants, in order that you may in peace pursue that course of study necessary to your usefulness. If your heart be, (through want of watchfulness,) now set on that which threatens to jeopardize your usefulness as a minister of the Gospel, make it a subject of fervent prayer, that you may be rescued from the temptation, and enabled to gain strength equal to your day. At a suitable time, when you are permanently settled, I should desire to see you the partner of a believer in Christ. But now, do not be so precipitate."

"I have feared whether my last letter may not nurse too much of the *stern* in your conduct with your people. Be wise as a serpent, but harmless as a dove. With meekness meet those who oppose themselves. Remember, as our Saviour deals with us, his perverse disciples, so must we deal with the perverse of our people, with gentleness, forbearance, and long-suffering. Study your holy Master's character, and pray that his grace may help you to imitate his perfections. Be firm, but mild. Rashly engage in no one thing. Take counsel; be prayerful; then decide; then pursue, but with meekness.

"Affectionately, your's, B. ALLEN, Jr."

"March 15th.

"My brother, remember the spirit of the Gospel is love. Be then kindly affectioned, not only to the good and gentle, but also to the froward. Never lose your temper. Always be careful 'what spirit you are of.' Study much the character of your Master, and be a wrestling Jacob and pre-

vailing Israel for grace to be like him. Remember, he was meek, he was gentle, he was humble, he was full of charity. They who will live godly in Christ Jesus, must suffer persecution. Rejoice then, if honoured with any revilings for the Gospel's sake. Pray for your enemies, if you have any. Do good to them that hate you. May the peace of God, which passeth understanding, keep your heart and mind. Think you it strange, to be called to suffer injuries? Was not Christ called Beelzebub? Endure then hardness, like a good soldier of the cross."

"April 28th.

"Beloved Brother :—My advice to you is, give up your Parish at once, for, First, The Bishop and Mr. Wilmer appear to desire it from your letter. Second, The Church in Dumfries, will flourish more effectually under the care of one who is in orders. Third, It is better to have no people, than a divided one. Fourth, *Your health is injured by that climate.* Fifth, I WANT YOU HERE. The Church will be scandalized by the opposition between Mr. S. and yourself, and for the good of the Church, then, I wish you *silently to yield.*

"Your situation here will be attended with many advantages. You can have charge of two respectable, kind, hospitable country congregations, which will comfortably provide for you. You will be among a people of industrious habits, of no slaves, of sincere hospitality and plainness. I cannot attend to them, and I must provide for them some one. One of these congregations is just finishing off a new stone church, Bunker's-Hill. You will be near me, and of course will receive my most affectionate and continual aid.

"You cannot for some time be ordained, while Providence may favour me with ordination this spring, and you can thus have me, or Mr. Horrell, who takes Martinsburg

and Hedges-Chapel, to administer for you the sacraments, and thus you can at your leisure pursue your studies.

"Come, my brother, come to my arms. Come to this healthy, fertile portion of the land, where you will be comfortably provided for, and where you will be by the side of the only brother you have on earth; one to whom his people will be as your people, and your people as his people.

"Thank God for the blessings he has vouchsafed on your labours at Dumfries, and leave to his protecting care the plants that have sprung under your watering. He can defend them from every ill. He can make them bloom and flourish in the paradise of God.

"Ever your's, B. ALLEN, Jr."

In another letter, he observes—

"Dear Thomas:—As to yourself, fear not, only do your duty faithfully, and he who feeds the young ravens when they cry, will see your need supplied. Be thankful that the Lord has blessed you so abundantly. Contrast your situation now, with that when you lay ill with your fractured leg, and say if the Lord has not been abundant in blessing. Especially, my dear brother, be thankful that your labours have been in some degree owned by the Head of the Church; that you have been made the humble instrument, in his hand, of turning some souls from darkness to light. Let souls be still you great desire. To win souls, Christ died. To win souls, his followers should strive. Redouble your diligence. Be more and more fervent and constant in prayer. Pour out your supplications continually, for the salvation of your people. Speak a word in season and out of season. Seek more and more of divine grace for your own heart, that you may become more humble, more spiritual, more like your crucified Master. May the giver of grace bless you and your fold. Fervent, humble prayer, offered up in faith, will effect wonders: remember that. Your's, in the best of bonds."

"July 17th, 1817.

"Dear Thomas:—Your's is a situation of great advantage, inasmuch as it is a scene of trial. It has given me much pleasure to perceive that you have been supported through several trials already, and I cannot but hope they are fitting you for greater usefulness. At least it will be your fault if they do not.

"In the present instance, I would advise you to watch the leadings of Providence. Decide not hastily. Of this you may be certain, that if you leave every thing in the hand of God, he will order all things well.

"Young men ought to labour among desolations; they ought to spend their strength in the very brunt of the battle. How much better to look back on ruins revived by the blessing of God on our labours, than on years reposed away amid the verdant portions of the vineyard. Looking for you in a few weeks, I remain, with love from H. and myself, your's ever, B. ALLEN."

"November 21st.

"Dear Thomas:—Your's I answer immediately on receipt. My advice is, that you go to Alexandria, and spend the necessary time with Mr. Wilmer, previous to ordination. As to funds, I know no other resource than Providence. That same good God who has helped us hitherto, will doubtless carry us on. The grace of God is sufficient for you. He will doubtless make all this a blessing.

"Your's as ever."

"Shepherdstown, February 3d, 1818.

"Dear Thomas:—I am very glad to hear of your settlement in Mr. Wilmer's family, and thankful for the advantages you possess. While I would give a word of caution not to injure your health by too incessant application, I would intreat you, as you desire future usefulness, to profit by your present opportunity. Our intellectual powers are given us as a talent by which to glorify God; and though,

without his grace we can do nothing, still, with minds well stored and well cultivated, we can, by his assistance, do much. He usually works by means, and therefore, if we would glorify him abundantly, we must endeavour to secure within our grasp, as efficient means as possible. Neglect not constant, fervent prayer, but endeavour to gain a spirituality, a heavenly-mindedness. At the same time, seek to store your mind with all those treasures which will enable you to understand, and to unfold the word of God to the greatest advantage. You may rely upon it, it is a great thing to preach the Gospel: greater than young men are apt to think. It is one thing to awaken careless sinners, and another to build up tempted saints. An ardent, and unfurnished mind, who knows little of Scripture, may be the means of doing the former; but it requires one who can skilfully divide the word of truth, to do the latter. It is a great thing to give to every one his meat in due season. When we know little of the word of God, we are apt to form opinions hastily, and to lead others into them, to their injury; and afterwards, when we would correct the effect of our error, we find it impracticable. However, do not fall into the opposite extreme, of exchanging spirituality for learning. Be sure, in a diligent use of the means of grace, to cherish the simplicity of your faith, and the energy of your devotion; at the same time, that by close study, you are procuring yourself tools to work with.

"Remember us affectionately to Mr. and Mrs. Wilmer, Mr. and Mrs. Norris, with all friends.

"Your's, truly, B. ALLEN."

"July 10th, 1818.

"The Church appears to be now in a most important stage of its existence. It is evident 'the lovers of pleasure' are very much aroused, and I hope their opposition will not effect our stability, except to increase it. Like the oak,

may we only be the more firmly rooted by the tempest. Such movements prove a little whether we have faith. If there were no trials, there would be no cross, and no test of our obedience. Trust ye in the Lord for ever, for with the Lord Jehovah is everlasting strength. But I am more afraid of another thing, and that is, that some of our brethren will suffer themselves to be *opposed into the belief*, that they ought to go further; and in their eagerness to show that they mean to stand firm, will adopt coercive measures. While they contend steadfastly, I want to see them show forth meekness. I hope they will act conscientiously, but with that mildness and gentleness which becomes the servant of God. Be ye not afraid of their revilings, neither let Satan drive you into violence, I would fain say to all. Oh, that the Spirit may be poured out upon all of us: the spirit of wisdom and understanding; the spirit of counsel and might; the spirit of meekness and love.

"Pray for us all: Pray for the multitude of the ungodly: Pray fervently, perseveringly, unceasingly. Call on your people to pray also. Your's, truly,

B. ALLEN, not B. ALLEN, Jr.

"Reverend is distinction enough from *our father*."

Thus he changed his signature after his ordination.

"CHARLESTOWN, APRIL 22d, 1819.

"I hope still to see you here next week, though your letter, received yesterday, informs me you think you cannot come. Bryan, and myself, and my delegate, expect to be with you on Sunday, May 9th, and go on with you, on horseback, to Petersburg. You can have the Sacrament if you choose. As Meade has devoted himself to the colonization business, our tour under the Ridge is broken up."

"By all means we expect you. As to your horse, I have plenty of corn, (thanks to Him who opens the hearts of the people,) and your route down, especially, will be an easy one."

"We have established a Sunday-school in the Church in Shepherdstown, which, last Sabbath, had sixty-six scholars. One at the Forge, which had forty-two. Four hundred children are in Sunday-schools in this district, of which near half the number are in Sharpsburg. Laus Deo. Pray and labour on. In the morning sow thy seed, and in the evening withhold not thine hand, for thou canst not tell which shall prosper, this or that. Above all, pray and call on all your people to be wrestling Jacobs and prevailing Israels. Read your Bible more than any thing else; and again I say, pray.

"About thirty have been added to the Shepherdstown Church within the last four months, principally from the other side of the river. God has given me a coadjutor in the teacher of our Shepherdstown Academy; a pious man, at the head of the Sunday-schools. Oh how much is to be done yet! May the Holy Ghost descend upon us! It is an admirable thing to get the people actively engaged in doing good, as in Sunday-schools, Tract Societies, &c. It keeps them out of mischief, and is a great means of grace."

October 25th, he also writes—

"Dear Thomas:—I hope you are growing in grace, in godly sincerity and zeal, for the salvation of souls. The night cometh wherein no man can work, either in his own heart or for the good of others. Our love to Margaret.

"Your's, affectionately, B. ALLEN."

Many circumstances are given in the foregoing extracts, which not only more clearly unfold my brother's character and history, but are well designed to be useful to others.

CHAPTER XII.

EPISCOPAL SOCIETY OF THE VALLEY ORGANIZED—SERMON ON SPREADING THE GOSPEL—DIVISION OF THE DIOCESS PROPOSED.

The extension of the Gospel in the immense valley in which my brother resided, was an object near his heart, and particularly excited the attention of his neighbouring brethren. They organized themselves into an Association, entitled, the "Episcopal Society of the Valley." The following were the officers of the Society:—

Rev. Alexander Balmain, D. D., *President*,
Rev. Daniel Stephens, } *Vice-Presidents*,
Rev. Enoch M. Lowe, }
Rev. Benjamin Allen, *Secretary*,
Obed Waite, Esq., *Treasurer*.

Their feelings and views were unfolded in a circular, which was issued December 2d, 1819, by my brother, as Secretary of the Society.

I have before me the report of their missionary, who, within the space of four months, travelled more than one thousand miles, preached more than sixty times in the three counties of Hampshire, Hardy, and Alleghany, Md., baptized twenty-seven, instituted various Sunday-schools, &c.

The claims of this Society were very impressively brought before the public, in a sermon which my brother preached in Winchester, early in the year 1820. It was afterwards published, and well received. In this sermon the important duty of extending the saving influence of the Gospel, is so happily urged upon the mind and heart, that I feel myself bound to place it here.

"WINCHESTER, January 7th, 1820.

REV. AND DEAR SIR:—Permit me, in the name of the congregation, to return you thanks for your excellent sermon yesterday delivered in the Protestant Episcopal Church of this place, and to request you to furnish a copy for the press.

ALEX. BALMAIN, Minister Prot. Epis. Church."

REV. BENJ. ALLEN.

"To his venerable friend, the Rev. Alex. BALMAIN, D. D., and the Protestant Episcopal Congregation of Winchester, this Sermon is respectfully dedicated, as a small tribute of gratitude for their liberal contribution to the cause of his Master, by the Author.

Charlestown, Jefferson County, Va.
January 20, 1820."

"THE DUTY OF SPREADING THE GOSPEL;"

"A SERMON, preached in the Protestant Episcopal Church of Winchester, Va. on Thursday the sixth of January, 1820; (being the Anniversary of the Epiphany, or Manifestation of Christ to the Gentiles,) soliciting a contribution to the funds of the Episcopal Society of the Valley; by the REV. BENJAMIN ALLEN, Rector of the Parish of St. Andrew's, Va."

"*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.*—LUKE x. 27."

"Among the works of creation how small is the acorn of the woods, but let it be expanded to the utmost of its ability, and what does it become—an oak whose branching honours tower amid the storm, amid whose leaves dwell the tribes of air, and beneath whose shade repose the beasts of the field: If fallen by the hand of man, it cheers his domestic circle, it throws around him a strong habitation, it sustains the arches of the temple of his God, it bears him from continent to continent, it breasts for him the tempest of

war, it carries the thunder of battle. Thus, comparing small with great, thus is it with our text. It is the law and the prophets in embryo. It has folded within it, like a germ, all the precepts, all the commandments, that have ever been the burden of revelation from God to man. It is the root of that tree of wisdom, which, planted immediately after the fall, and ascending and expanding during the successive ages of patriarchs, and prophets, and apostles, now spreads its branches throughout the moral firmament, and invites all mankind to rest beneath its shadow, and gather life and immortality in its fruits. We doubt not it is the root of the tree of wisdom in the Heaven of Heavens—that tree, which, 'fast by the throne of God,' reflects upon the minds of cherubim and seraphim, directions concerning their duty.

"This law it becomes us to obey, for by it, when carried out into its various parts, shall we be judged. It is the law under which Adam was placed, and, he having broken it, it is the law under which all who hope for salvation through the second Adam are again brought, that, by the power of divine grace, gaining a conformity to it in this world, they may show forth that conformity, in all its beauty and loveliness, in the world to come.

"On this solemn and interesting occasion,* when we are assembled from different parts of our land, to testify, in a variety of ways, our love to a crucified Redeemer, it will be peculiarly appropriate for us to revolve the most effectual manner of rendering an obedience to this law. We may, and unquestionably ought to obey it, by surrendering our rebellious and discordant passions at the foot of the cross of Jesus, and with an all Hail! acknowledging Him as our Lord. We may obey it by taking it as our guide through

* The Managers of the Episcopal Society of the Valley, were then in session.

the darkness of this pilgrimage, making it the means of creating to us that *path, which shineth more and more unto the perfect day.* We may obey it by making it our orbit of revolution around the Sun of Righteousness, and reflecting the beams of a pure example upon the world. But there is a degree of obedience still higher than that of rendering to it the homage of our individual holiness; a degree which will call into exercise the full tide of our affections, and the utmost vigour of our powers; a degree which will make us fellow ministers with angels, and co-workers with God; that degree is, the exerting ourselves to spread abroad the knowledge of the Gospel. We may feed the hungry, we may clothe the naked, we may open our doors to the wanderer, but who can estimate the blessedness of spreading abroad the Gospel!

> "This, like mercy, 'is twice blessed:
> 'It blesseth him who gives and him who takes;
> 'Tis mightiest in the mightiest; it becomes
> 'The throned monarch better than his crown:
> 'It is an attribute of God himself.'

"Science is precious; the arts are good; wealth is useful; but the Gospel—that is the fountain of order, the source of comfort, the well-spring of content, the channel of purity; that sweetens domestic tenderness, and spreads over families all that is amiable: that presides in neighbourhoods, to prompt the sympathies of affection, and originate the kindness of love: standing by the pillow of affliction, it wipes away the tear of sorrow, and reveals a Paradise of joy; taking the orphan by the hand, it leads him to a Father in the Heavens; healing the heart of the widow, it enables her to kiss the rod; rocking the pillow of age, it sheds over its infirmities the dew of celestial strength; chasing the darkness of the grave, it shows at its entrance an embassy of waiting angels. Death it transforms into a

porter of the gates of glory, and dissolution into a precursor of everlasting beauty. It nurtures the helplessness of infancy, checks the waywardness of childhood, and guides the inexperience of youth; ever mingling with the stream of early existence, a cheerfulness always serene, and a usefulness always active. Balancing the reciprocal duties of life, it assigns to each his station, his temper, and his employ. It teaches the parent to be faithful, and the child to be obedient; the husband to be affectionate, and the wife to be a ministering spirit: the master to be kind, and the servant to be industrious; the ruler to be just, and the subject to be dutiful. It counsels the rich to beneficence, and the poor to patience:—the enemy to be forgiving, and the injured to bless. It presents to the view of all, that precious law, every word of which beams as a sun on the happiness of man. *Whatsoever ye would that men should do to you, do ye even so to them.*

"Over the porch of the tavern it writes a lesson of temperance: at the door of the tippling-house, it presents a vision of judgment: in the ear of the gambler it pronounces the accents of warning: to the midnight of the adulterer it reveals the terrors of retribution. It converts the sluggard into a man of usefulness, and the spendthrift into a man of true generosity. It makes the slanderer a man of peace, and the covetous a man of piety. It instructs the farmer at his plough, the mechanic at his anvil, the merchant at his counter, the lawyer at his desk. It enlightens the moralist, and makes wise the sage. It gives to the rugged, courteousness; to the angry, gentleness; to the fretful, resignation; to the sensual, holiness. It subordinates appetite to conscience, and conscience to God.

"And what are all these but rays scattered amid the darkness, foretelling the approach of an unclouded day. The Gospel reveals a hand in the Heavens, unrolling the charter of man's everlasting hopes: it opens the volume of

the counsels of God, and shows him the page rich with life and immortality. Annihilating the distance between Heaven and earth, it introduces him to the presence of the Father of his spirit, and wafts to his ear the promise, *Come unto me all ye that labour and are heavy laden, and I will give you rest.* Leading him to Calvary, it shows him written on the cross, *God can be just, and the justifier of him that believeth.* Along the valley of humiliation, it directs him to the fountain of the Holy Ghost, whispering as he advances—*Ask and it shall be given.* Thus cleansing from guilt and sanctifying from depravity, it places him in a highway to an everlasting home, and at length brings him, a poor, lost, wounded, despairing wanderer, to the enraptured hosts of congratulating Seraphim, and the embracing arm of an eternal God.

"To spread the Gospel, therefore, is a paramount duty. If we had a fountain whose healing waters could cure all the diseases of the body, would we not send heralds to sound along all our mountains and throughout all our vallies, the language of invitation? If we had a spring in which all who were dipped should gambol in childhood and bloom in youth again, whatever were their infirmities or their age, would not the echo of our call be heard by the hunter on the Rocky Mountains, and the savage on the shores of the Pacific? And have we not in the Gospel a fountain for the soul, which can circulate through all her powers the vigour, the cheerfulness, and the activity of health—cleansing from every defilement, and brightening with unfading youth? And shall we not be solicitous to send forth the *Ho every one that thirsteth* to all who are destitute? O shall we not call those of our own blood, to pluck with us the balm of Gilead, and to clothe themselves with us in celestial panoply, and to crown themselves with us with eternal effulgence!

"And if, as is the fact, we find any who are our country-

men, who are connected with us by clime, and empire, and kindred, without the means of grace, shall we not exert ourselves to make vocal their Sabbaths—to throw in the path of their little ones the beams of the Gospel, and shed around their habitations the light of truth? Shall we not encourage them to rekindle the fire on their ruined altars—to draw from its scabbard *the sword of the Spirit*—to take their harp from the willows, and give to the breeze the songs of Zion? It is the order of God's Providence that men should labour first in their particular sphere, and then send forth the influence of their talents, nor stop them in their way, until they find, either their own limit, or the limit of the family of man.

"Perhaps this congregation is not aware of the extent of the moral desolation, as whose solicitor, I stand here this day. Blessed with residence in a place, where those of every denomination are supplied with pastors according to the dictates of their conscience, it is not aware that there are tens of thousands, in the vast district stretching between us and Carolina and Kentucky, who are without the regular ministrations of the Gospel—it is not aware of the fact—hear it, oh inhabitants of the Valley, hear it, and let the echo long remain to stimulate you to exertion!—the fact that the people of Massachusetts are sending missionaries to this very district; a district at our door; a district inhabited by our relations and friends!! If we had not the means we might listen to this intelligence without a blush, but, as it is, we may well exclaim—'Can these things be without our special wonder!'

"I have before me an extract from the Journal of one of these missionaries, reported to the Society of Hampshire county, Mass., in August last. His seat of labour was Randolph county, Virginia. It will be to us a source of considerable information. He says, 'many expressed their gratitude for the interest your society has taken in their

spiritual welfare. As it respects the moral and religious situation of the people, it probably resembles new settlements generally. The Sabbath is by many grossly profaned, and some disregard all religious institutions; but there are also many of regular and sober habits, who habitually attend on the public ordinances of the Gospel when favoured with them. They greatly need well-educated religious instructors. All that region is deplorably destitute of competent teachers. SHOULD BEVERLY BE MADE THE CENTRE OF A CIRCLE, WHOSE RADIUS IS ONE HUNDRED MILES, IT WOULD NOT INCLUDE PROBABLY MORE THAN THREE, OR AT THE MOST FOUR, WELL-EDUCATED MINISTERS OF THE GOSPEL; and two of them have been settled there within a year and a half past.'

"Another missionary was appointed by the same Society, for Lewis county and its vincinity.

"One fact I would state, which may appear equally strange, the correctness of which, I can myself attest;—that, within three years, there existed a body of people, within twenty-five miles of this place, among whom there was no preacher of the Gospel of any denomination, and whose language was 'If we could have a sermon once in three months we should be very thankful.' Even some parts of the adjoining county of Shenandoah were, until lately, experiencing a famine of the word of God. And if this be the situation of counties immediately contigious to the best supplied sections of our land, what must not be the state of those more remote; what must not be the state of those under and beyond the Alleghany—of a host scarcely known by name to your preacher, but well known to be in a very desolate condition. Now will it not become us passing well to send over this wilderness the bloom and the beauty of the garden of God?—to multiply throughout it, facilities of gaining religious instruction?—to scatter with liberal hand the good seed of the Word?

"These considerations address themselves alike to all, but there is one which makes its peculiar appeal to us; and that is, that in this vast district, there are very many, who, baptized at our altars, continue attached to our Communion, and sound in our ears the language of the man of Macedonia—*Come over and help us.* Though *scattered and peeled* during a long night of adversity, they still retain their early preference. A very few years have rolled round, since some who now hear me, were standing in desponding attitude by the ruins of their Churches, saying one to another, *Watchman, what of the night?* And would not the attention of your brethren at a distance then have been precious to you? And will you not retain, as a relic of your desolation, a sympathy with those who are yet under the cloud, and a determination to send them the means of grace accordant to their wish?

"The principal object of the Society, which I would fain introduce to your notice, is, sending forth missionaries to waste places, west of the Blue Ridge, in Virginia and Maryland. We have no wish to enter the enclosures of others, or to interfere with any, but to seek the sheep who are wandering without a shepherd: to reclaim the lost; to warn the careless; to encourage the feeble; to build up the *former desolations, the desolations of many generations.* Another object of vital importance, near to the hearts of the members of this society, is, to extend the helping hand to such young men of piety and talents, as may be disposed to enter the ministry, but are destitute of the means of procuring an education: *The harvest* indeed *is great, but the labourers are few.*

"Being, as many of us are, and shall continue to be, connected with our brethren of the Christian world generally in Bible Societies, those fountains of catholic feeling, and precursors of millennial unity, it is not supposed that the funds of this institution will be drawn upon to any con-

siderable extent for the purchase of Bibles, though our missionaries are expected to be active in their distribution.

"By furnishing a depot of cheap copies of the Prayer-book, our society will prove a convenience even to those parishes which are supplied with pastors; and if to those, how much more to such as are just organizing.

"Tracts are acknowledged by Christendom to be a powerful means of doing good. They are the small artillery of the army of the cross, but, like the rifle corps in the days of the revolution, they perform essential service to the cause. They are missiles of great efficiency. Like rays of light, or drops of morning dew, they dart and penetrate every where, and, though silent in their operation, are visible in their effects. They proved a useful engine in the days of the reformation, and much did the Papists complain of 'those noisome little books.' From the blessing that accompanies them now, it appears evident that the Head of the Church intends them as one effectual means, by which He will usher in the millennial day glory. On the wing of these 'messengers of salvation,' the Society hopes to speed Bible-principles in every direction.

"Other channels of grace will probably present themselves from time to time, but these are they which press upon our immediate attention.

"*Lift up your eyes and look on the fields, for they are white already to the harvest.* They call on your sympathies as men and as Christians. See the Sabbath profaned as a day of hunting or amusement. Hear the sound of frolic and of riot from the frequent tippling-house. See the rags and the beggary of mothers, and of children, more wretched than widows and orphans. And amid these examples the young are growing up, with none to lead them to the fountain of morals, or open to them the volume of hope. Here and there, perhaps, a family endeavours to stem the general torrent, and to preserve itself from the prevailing contagion.

Here and there an aged matron, who remembers better days, recounts to her descendants the times of old, when she *took sweet counsel, and walked unto the house of God in company:* and here and there a patriarch, as he reclines amid his sons and his sons' sons, points to the remains of the well-used Bible, and the few leaves of the tattered Prayer-book, relics perhaps of his grandsire, and heralds of brighter years, and the tear glistens in his eye, as, lifting it towards Heaven, he exclaims—'Lord shall I ever see thy salvation!'

"Behold your missionary approaches:—He is hailed with delight by the few Simeons and Annas who yet linger around the altar; their influence is exerted, and the congregation assembles: their sanctuary is the shade of a few wide-spread oaks, or a room in some private dwelling; or it may be the ruins of some ancient temple, whence the unwilling cattle have that morning been driven, and where the birds, as they hover around the preacher, proclaim in clamorous tones their long undisputed right: he sounds the accents of devotion: he reads the sacred page: he offers up those prayers hallowed by the lips of an army of martyrs: he preaches to them Jesus. They go to their homes; he joins them at their firesides; he recounts to them the excellencies of the Redeemer, and the truths of the book of God;—the tear trickles down the cheek of age, and the light of pleasure beams in the manly eye—'the church shall be built—the congregation shall be gathered—by the blessing of God there shall be a change!'—Such is the resolution oft repeated, and the blessing of God descends and makes the resolution effectual. Now mark the result. The Sabbath is hallowed; the sanctuary rises—all hands ply the work, for all *hearts* are *stirred up*, and every *spirit is made willing;* the top-stone is brought forth; the congregation enters;—praise from a full choir ascends; those psalms whose echo once sounded throughout the holy place, and died away at the entrance of the Holy of Holies, are re-

sponded; 'have mercy upon us, miserable sinners!' rises from many tongues; the doctrines of the cross are expounded; households present themselves at the baptismal font;—the table of the Lord is spread:—Who can count the tears of penitence and of joy that mingle as they flow, while parents lead their children to the emblems of the body and the blood of the Redeemer:—There, kneels an aged one, who, as he bows his gray locks, whispers, *Lord, now lettest thou thy servant depart in peace;*—there, seeking in vain to hide his grief, is a returning prodigal, bowed at his father's side;—angels as they hover round, haste their ascent to convey the glad tidings, and God remembers his promise: *He that watereth shall be watered also himself.* But all is not yet told; again the Sabbath returns; their missionary is not with them, but the steps of the people again are directed towards the house of prayer: In what are they employed? A Sunday-school:—The youth are teaching the children from the book of God, while those of mature age, as they watch o'er all, are heard to say, 'Oh that these privileges had blessed our early days.' The tavernkeeper wonders what detains the throng from his bar—he follows, and is himself converted. Industry now presides throughout the fields, and cheerfulness beams around the dwellings: Plenty takes the place of riot, and benevolence of covetousness. Instead of the Almanac and the Dreambook, tracts now compose the library of the cottage; and instead of the novel and the newspaper, Doddridge and Hannah More are ushered into the richer dwelling: the Bible has its place in every house, and the Prayer-book lies by its side: morning and evening witness the ascent of incense from the family altar; and the sick bed has its spiritual comfort, and the bed of death its brightening hope. All the blessings of the Gospel are scattered throughout the land, and the wilderness blossoms like the rose.

"Brethren, these are no fancies; their counterpart can be shown you in facts, as many who now hear me can testify: for *such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.* Now you bless the returning Sabbath, for it brings you the voice of the preacher; you hail the morn and even, for they prostrate you in family devotion. In days not long gone by it was not thus with you; but it has *pleased God by the foolishness of preaching* to visit you: messenger after messenger has been sent, minister after minister has appeared, almost in the missionary character, and now you sit in your ceiled sanctuaries; and now you surround your own altars; and now the Church of your fathers has taken her harp from the willows, and is sounding forth a song of praise. And will you not remember your brethren!—will you not send tidings to those yet in the wilderness!—will you not tell them of the grapes of Eschol, of the *feast of fat things, of wines on the lees, of fat things full of marrow, of wines on the lees well refined!* Some of them are without any opportunity of hearing a preached Gospel, will you not commiserate their case especially, and speed to them the heralds of salvation!

"Oh, I have seen the aged mother, who, for twenty or thirty years, had passed her silent Sabbaths, except when a stranger voice sounded the Gospel in her ear, hail with delight the missionary: I have seen her drag her weak, infirm, and tottering limbs, o'er miles of rugged road, to the place of meeting: I have seen her drink with avidity every word as it fell, and amid her tears exclaim, 'my heart is satisfied.' Long had she waited, and waited in vain; the noise of riot oft echoed around her humble dwelling, but not the sound of the assembling congregation. Sad and solitary she poured forth her prayer: She wept as she remembered former days, and she was ready to say, *My soul thirsteth for God, for the living God, when shall I come and appear before God?* at

length the hour arrived: and how great was her comfort—how great her delight; and how brightly beamed her setting sun as it left this world to shine in a celestial hemisphere!

"I have seen the eye of the parent sparkle with pleasure, as he beheld his children grouped around to catch the voice of catechetical instruction: I have heard him bless the day that then shone upon his habitation: I have seen him weep as he grasped the hand of a returning prodigal: I have seen him resume the vigour and the activity of youth at the prospect around him. Long had he stood as a sentinel amid ruins, and, as they slowly mouldered beneath the touch of time, he had mingled his tears with their ashes; the banner of his cause was trodden under foot, but still his gray locks floated above it, and his withering hand was stretched forth to its rescue; his children were wandering abroad;—and when, at length, the clarion of revival was sounded, and his sons and his daughters were gathered in, I have heard him give them his parting blessing, amid songs of gratitude to a God of love.

"As the shepherd foldeth his flock in the forest, or the hen gathereth her chickens from the foe, so have I known the father to hover around his little ones in the moral waste; all the while anxious, lest the blast should seize them, and all the while praying for *the feet of him that bringeth good tidings:* the old man died and saw not the missionary, but the missionary came, and the children surrounded him, and they are now pillars in the temple of the Lord.

"Blessed be God! I have seen the *desert blossom:* I have seen a band of spiritual soldiers arise, like new-born bodies from the tomb of death:—and my brethren too have seen, and they could testify: they have known and they could tell:—but enough. You will help us; you will consecrate of your ability to the sending forth of our missionaries; to the spreading a table for the wanderers in the wilderness: you will enrol yourselves and your children among the

members of our society; you will come *to the help of the Lord against the mighty;* you will contend with us *against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*

"And see! the Captain of the host of heaven himself descends to be our leader! He stands in the centre of our earth, and, by his assuring presence, encourages all the exertions of his followers:—from His beaming crown flows that flood of light which is dissipating the clouds of heathen darkness; at his foot is fastened that chain which limits the ravages of Satan; army above army wait the glittering ranks of cherubim and seraphim. It is the same Lord, who, with the thunder of Omnipotence, pursued Satan o'er the battlements of Heaven, what time the rebel sought in the bottomless abyss a refuge from his wrath. It is the same Lord, who, once in Palestine, offered himself a sacrifice on the altar of Justice, that the family of Adam might find access to the path of salvation. It is the same Lord, who, rising from the tomb, where, for the perfecting of his saints, he for a season had reposed, *led captivity captive, and received gifts for men.*

"Communicants!

"It is the same Lord whose human nature was wounded, was broken, was bleeding, for your transgressions. It is the same Lord who is your *Advocate with the Father:* through whom you have access to a throne of grace.

"Friends of morality!

"It is He who is the only successful teacher of morals. It is He before whose banner alone will the torrent of corruption roll back upon its source. It is He from whom alone can spring the principle and the practice of holiness.

"Patriots!

"It is He who alone exalteth a nation:—He who alone can make firm its foundation, and clothe with happiness its

superstructure. It is He who alone can say to the waves of revolution, Peace, be still: to the ravages of time, thus far, and no farther.

"Mortals!

"It is He who alone can clothe your dying bodies with unfading beauty: He who alone can dispense to your immortal souls a name and a place among the sons of God.

"He stands, and earth owns his presence, for her wars are hushed. He stands, and the moral world blooms, and flourishes, and teems with life; and the chronicle of passing years is radiant with events that cause *joy among the angels of God. The kings of Tarshish and the isles bring presents. The kings of Sheba and Seba offer gifts. Prepare ye the way of the Lord! make strait in the desert a highway for our God!* is beginning to be heard from one end of the globe to the other; the sound floats on the banks of the Gambia, and mingles its accents with the murmur of the Ganges; the Hottentot hears it and abandons his idol;—the Brahmin hears it and throws away his cast;—it lingers around the synagogue of the Jew, and echoes throughout the sanctuary of the Gentile; it makes vocal the long night of the Esquimaux, and wakes into song the islands of the sea: China hears it and starts from her slumbers:—Ethiopia hears it and stretches forth her hands: Christendom hears it and summons all her energies. We have heard it, and come to you this day, to ask of the widow her mite, and of the rich man his abundance, that we may send forth the warning, through all our valleys, and over all our mountains, to put on the *wedding garment*, and be ready for the *coming of the Lord*.

"Come forward, ye contributors to the treasury of Jesus, and may the memorial of what ye are about to bestow, be found in that day when it shall be said—*Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me.*"

My brother and his co-workers in the Valley, were led to adopt another plan for the revival of the Church in their region. From the view of the immense field which the Diocess of Virginia presented for the labours of one Bishop, and the additional consideration of the parochial charge with which their present beloved Diocesan was necessarily burthened, also his increasing age and infirmities, induced them to propose a division of the Diocess.

A meeting was held on the 4th and 5th of January, 1820, in Winchester, to take the subject into consideration. At this meeting, the Rev. Enoch M. Lowe, Edward Colston, Esq., and Robert Page, Esq., were appointed a Committee to correspond with the Bishop and Standing Committee, on the proposed division of the Diocess.

The answers received from the Bishop, and Standing Committee, were decidedly opposed to the contemplated division.

On the 21st and 22d of March, another meeting was held in Winchester, and the above answers were committed to a Committee composed of Rev. Wm. Meade, Rev. E. M. Lowe, Rev. B. Allen, Philip Nelson, and Strother Jones, Esqrs.

This Committee proposed that the contemplated division be abandoned, and that a letter be written to the Bishop and Standing Committee, announcing this conclusion:—Their Report was unanimously received, and the same Committee appointed to make the proposed communications.

One of the members of the Standing Committee wrote afterwards to my brother—

"ALEXANDRIA, April 6th, 1820.

"Rev. and Dear Brother:—We are very well pleased in this quarter, with the magnanimity with which you have relinquished your scheme of cutting us off from that friendly union which has so long bound us together. The only

aminde honorable that we shall now be willing to accept as an expiation of your offence is, that you love us hereafter the better, in proportion to the defalcation you have shown forth.

"We are looking forward with great anticipations for the assembling of our brethren in Convention. There appears to be but little that will occupy our attention in that capacity: but we may at least provoke one another to love and to good works. Very many people will be here, expecting much preaching. May the Lord crown our meeting with his presence and blessing.

"Praying that God may accompany you by his grace and blessing, I remain with love to Mrs. Allen,

"Your affectionate friend and brother,

W. H. WILMER."

CHAPTER XIII.

NOTICE OF FUNERAL SERMONS—PUBLISHES HISTORY OF THE REFORMATION.

A NUMBER of the funeral sermons preached by my brother, during 1820, were published at the request of the bereaved.

The first sermon that we notice, is entitled, "Christ the only victory over Death." It was preached in Charlestown, Virginia, March 31st, 1820, at the interment of Lieut. John Packett, of the United States Navy. "There is no man hath power over the spirit to retain the spirit; neither hath he power in the day of death; and there is no discharge in this war. Ecclesiastes, 8th ch. part of 8th verse."

He delivered two other sermons under peculiarly distressing providences. Two infant sons of Capt. Thomas Hammond having eaten freely of poke-root, were taken suddenly ill, and though every medical means were resorted to, they died; one on the 25th March, and the other on the 3d of April.

The father, a man of peculiar sensibility, was weighed down with grief. He survived his beloved little ones only a few days; for on Thursday, the 18th of April, he was seized with an apoplectic fit, he fell and expired immediately.

His first text was, "Is there no balm in Gilead? Is there no physician there? Jer. viii. 22."

The second was from Matthew xxiv. 44. "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

Relative to these discourses, one of his brethren writes to him—

"MARTINSBURG, July 11th, 1820.

"My Dear Brother:—I received a copy of your two sermons preached at the interments of the late Capt. Hammond and his interesting children; and for which, I now thank you. You may remember I heard one, fresh and glowing from your lips; and you may be assured the interest I have taken in reading it in print, has been little, if any less than when I sat under the sound of your voice. May they prove a comfort and a blessing to his afflicted widow and orphaned children.

"Juliana desires to join with me in love to yourself and Harriot. Your brother,

ENOCH M. LOWE."

My brother also preached a funeral sermon at the interment of the son of Obed Waite, Esq., of Winchester. He afterwards applied to my brother for a copy for publication, offering, himself, to defray the expense.

Not content with labours more abundant than his brethren, my brother was led to enter upon a new plan of usefulness. He was anxious to place in the reach of all, an important compend of History, and to excite the gratitude of Christians by showing the difficulties in the path of those in former days. He therefore accomplished an abridgment of Burnet's History of the Reformation of the Church of England. An edition of this work, he published in 1820—it formed a volume of two hundred and ninety-seven pages. This was so favourably received, that an edition of fifteen hundred copies was soon dispersed abroad, and another edition was called for. It was reviewed in some of the periodicals of the day, and received their warm commendations. They consider the work as one long required. And as to the execution, it is observed,

"The Reverend author appears to have performed his laborious task with great fidelity, perspicuity and judgment. He has condensed within a small compass a great mass of information, and while he makes the reader sufficiently acquainted with the principal actors in this mighty revolution, he does not omit to touch very frequently on the secret springs that contributed to its success. Throughout the whole course of its progress, he clearly traces the finger of God, calling the attention of the reader to the secret workings of Providence, in controlling the opposition of the most powerful, and confounding the wisdom of the wisest. No Protestant, however limited his education, should be ignorant of the facts contained in this abridgment."

The Port Folio remarks—"We consider Mr. Allen's a very useful and interesting book, which ought to be generally read. We are pleased to hear that it is likely soon to arrive at a second edition."

The following is the Preface attached to the Abridgment—

"A traveller, in passing along an interesting country, and beholding pyramids of lofty structure, or edifices of mighty arch, would feel some satisfaction in hearing who were their founders, and reading the story of their progress through the various stages of their Herculian task, to the bringing forth of the top-stone. Travellers in the moral world, who behold the triumphal arch of Protestantism, and see the during pillars on which it rests, must feel a holy curiosity concerning the original builders, their toils, their trials, their perseverance, and their death: and if, as is the fact, any of them cemented their work with their blood, great must be the interest felt in their history. To such travellers, an account of the Reformers of the Church of England cannot fail to present an inviting repast. They were so calm, enlightened, and steady, in the pursuit of their object; they manifested so much of the wisdom of the

serpent, combined with the harmlessness of the dove; the result of their labours was so important; their sufferings were so great; and their martyrdoms so violent, that we cannot contemplate them without both profit and pleasure. Who that lives in this latter day, but must read with surprise, of times when men where sent to the stake for teaching the Creed, the Lord's Prayer and the Ten Commandments to their children: And who that thus reads, but must feel a lively gratitude to God for the rich privileges which now beam upon his path? Who that sees the bright day of the Gospel beginning to embrace the earth, but must hear with astonishment, of times when a warrant from the throne was necessary, before a single cottager could read his Bible; and who that thus knows, but must call on his soul, and all within him, to bless the name of that God, whose voice, through the medium of the Bible Society, is sounding over all the habitations of man, those words of ancient date, 'Let there be light,' nor sounding them in vain, since, from the rising of the sun unto the going down of the same, we may already say, there is light? Who that loves the doctrine and order of the Church, but must behold with pleasure that doctrine, and that order, rising from the rubbish of Roman superstition, in which, for centuries it lay buried, and asserting to the world its pure and primitive character? And who that delights in moral grandeur, such as that which shone in apostolic days, when ancient became the prototype of modern Rome, and heathen emperors the forerunner of Christian Popes, but must be gratified in approaching the fires of Smithfield, and witnessing the triumphant constancy of a host of martyrs?

"All these views, interesting as they are, have hitherto been locked up from the people of this country in two alarming folios, found in the libraries of very few. The object of this work is to present the cream of those folios

in short and comprehensive details, embracing every thing in them of importance connected with religion. The style has, generally, been changed. Occasionally the language of the original has been preserved, and always, perfect faithfulness to its ideas has been aimed at.

"For greater convenience, the work has been divided into chapters. Introductory remarks have been added to each chapter, for which the author of this abridgment is, alone, accountable.

"May the Spirit of the Most High reform the world, and bring the various members of the Catholic, or Universal Church, to see eye to eye, until they become one fold in name, as well as in fact, and the knowledge of the Lord shall cover the earth as the waters the face of the great deep."

"Charlestown, Jefferson County, Va., October, 1820."

We present a few extracts from the body of the work—

"Could the depravity of man invade the Heaven of Heavens, it would darken the splendors of that bright abode. Whatever it touches, it contaminates. The Gospel came from the hand of its Author, pure as the bowers of Eden, but man, yielding to the voice of the tempter, has ever defiled and perverted it; making the Messenger of Mercy a shedder of blood—the Angel of Purity a patron of crime. The Church of Rome has been adorned with a Fenelon, a Pascal, and a Massillon; she has now in her bosom some who are like diamonds amid abounding rubbish; and many, we hope, have passed through her to rest; but we can have no fellowship with her abominations. The work of reformation advances, and we rejoice to perceive it. Who that has wandered amid the darkness of night, but has hailed with rapture the full-orbed moon, rising

from behind the cloud," "and pouring its reflected radiance upon the gloomy path."

He thus speaks of one of the Reformers—

"Cranmer was never idle; and all his exertions were devoted to forwarding the holy cause. He did not despair, because he could not effect every thing, neither was he so rash as to expect all at once. His enemies were powerful; but he knew there was One mightier than they, *between the Cherubim*—and in that One, he trusted."

The character and policy of Henry VIII., and the grateful contrast of that of his successor, are, in few words, happily expressed—

"At length, the long and eventful reign of Henry drew near its close. His arguments and his quarrels with Papists and with Protestants, approached their final termination. He had been so much like a cloud suspended between too islands, and discharging its fury alternately at each, that his life was not very desirable to any. In 1547, he died. He was undoubtedly a man of strong mind, richly endowed, but his passions were indiscriminate as tigers; they devoured whatever came in their way. He might have been as a fertilizing river to the whole land, but he was rather a capricious torrent, tearing away budding fields and blooming gardens, as well as thorny rubbish and useless rocks. Instead of a positive, he was a negative blessing, and it was only by the Most High overruling his iniquities, that he became the first royal promoter of reformation in England."——

"From Henry's tomb, there sprung forth a vine, which, though tender in age, was beautiful in promise, and rich in fruit as the clusters of Eshcol. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. It passed away, but its memorial lived, fresh to the view of each succeeding generation, and fragrant even now, as the odours of sweet incense.

"Edward, the Josiah of England, succeeded his father. He was only nine years old when he began to reign, and, by the will of his father, was placed under the care of sixteen counsellors, who were to govern the kingdom until the completion of his eighteenth year. Of these counsellors, Cranmer was, blessed be God, chief in influence."

"A corrupted church is like a field overrun with tares, and thorns, and ivy, interweaving with rank luxuriance, and mocking the hopes of the husbandman. *The cares of this world, and the deceitfulness of riches, and the lusts of other things*, easily *choke the word*, and render it unfruitful."

In speaking of the influence of peculiar sorrows on the bosoms of fellow sufferers he says,—"Times of trial create a kindly feeling among all who are surrounded by the same cloud of affliction, and tie, in the knot of concord, hearts, that by nature seem to be separated. They annihilate the distinctions of clime, and colour, and kindred, and throw into one temple of union, the learned and the ignorant, the rich and the poor, the high and the low—all the discordant opposites of which society is capable, melting away jars at the altar of devotion; consuming differences in the censer of love.

"Hence we see the reformers of the island and the continent, of Germany, Geneva, and Britain, forming one counsel of advice, and bringing their wedded energies to bear on the improvement and prosperity of the Church of England:—Cranmer, and Calvin, and Luther, approaching nearer in their views of many principles, than some of their followers have been willing to acknowledge."

After describing the scenes of persecution, he endeavours to apply the subject to practical purposes.—"We would fain pause amid this recital, and contemplate for a moment the desperately wicked character of the human heart; how entirely resigned to selfishness, and how utterly

dead to all that is holy, except so far as influenced by the Spirit of God. We have adverted to this repeatedly before, but it is useful to revolve the reflection again and again, as it may fasten upon our souls a deep sense of the importance of our securing the baptism of the Holy Ghost."—"We should inquire—were not these Papists from the same stock with us? inheritors of the same nature? united to the same fallen Adam? Have we not in ourselves the seeds of every evil passion? and though our constitutions are cast in somewhat different moulds, and our sympathies are diverse in degree, would not these seeds, if unchecked, spring up to the perpetration of every variety of sin? Surely then, it becomes us, while we are weeping for others, to weep also for ourselves. Surely it becomes us, while we are wondering at the depravity of human nature, to call to mind the fact, that we are partakers of the same human nature; and to ask our consciences the question, each and every one of us—Have I been born again? Am I a new creature? Have old things passed away, and all things become new in me? If this question cannot be answered in the affirmative, we are not fit for the kingdom of Heaven; so says He who has the key of that kingdom—the Lord Jesus Christ."

Respecting a second edition of this work, my brother writes to me—

"June 5th, 1821.

"A second edition of my book appears to be wanted, but I must proceed with caution. Collections for the first are slow, and have not yet covered the expense, though nearly all the copies are distributed. However, prospectuses for another edition are circulating, in places where none of the first have gone, and by them, in some measure, shall I be governed. Should it enable me to pay what I owe, I should be thankful.

"Affectionately your's, B. ALLEN."

CHAPTER XIV.

PREACHING TOUR TO CONVENTION—FILIAL AFFECTION—CALL TO ST. PAUL'S CHURCH, PHILADELPHIA—HIS REMOVAL—MOTIVES—HIS STANDING.

Though my brother's efforts of body and mind were truly excessive, yet his health was delicate; in fact, this effort was one prominent means of bringing his system more and more under the influence of disease. It was seldom I knew of his indispositions at the time, or their extent. It appeared that he studiously kept these things from me. He no doubt was seriously affected, when, on his recovery, he gives me the following hint— "July 18th, 1820.

"Dear Thomas:—I am not very well, but getting better."

The work was still prospering within the range of his labours. In his parochial report to the Convention of 1820, he states—

"Parish of St. Andrew's. There has been an increase of communicants. Sixty of those formerly registered in this Parish, have been formed into a church in Maryland. The present number of communicants are one hundred and fifty—baptisms seventy-five—marriages nine—burials nine. The Church in Shepherdstown has been increased in capacity. Contribution to Episcopal fund, fifty dollars."

His ministrations in Sharpsburg, Maryland, resulted in the regular organization of a Church, as appears from the above report, in connexion with the report of that Church to the Maryland Convention. On the journal, we meet with the following notice. "St. Paul's Church, Sharpsburg;

Benjamin Allen, of Virginia, Rector, from 7th of February, to the 28th of May. Communicants sixty--baptisms fourteen—marriage one—funerals two."—A new stone building was also erected in that place.

Sharpsburg and its vicinity was not the extent of his efforts in Maryland. We also find him attending, as a clergyman, the execution of a criminal in Hagerstown, as appears from the following—

"MARTINSBURG, March 2d, 1820."

"Brother Allen:—I heard of your being at Hagerstown, and was much gratified to learn, that, through the grace and strength of our Master, you were enabled to address the throng with so much effect. If men will not yield, when pointed to so affecting an example of folly and madness—if, when they already see, as it were, the soul on its passage from time to eternity, they will not lay down the weapons of their rebellion against God, and acknowledge Christ as their Saviour, King, O what will affect them? I have no doubt thousands, notwithstanding all that was said and done, left that tremendous scene more hardened in vice than ever. This, I believe, to be the necessary consequence of capital executions. By exhibitions like these, our sensibilities become blunted, and our horror of crime diminished, by being made familiar with death, in its most terrible appearances. And besides all this, capital punishments are diametrically opposed to the Spirit of the Gospel. May we not hope, my brother, that the time is not far distant, when, in a milder system, not only will punishment be more commensurated to crime, but the spirit of that religion—that holy, blessed, and glorious religion which we teach, will be more felt, and respected, and acknowledged? But I am writing an essay."

"Your brother and friend,

"ENOCH M. LOWE."

To a young man, a cousin of ours, who was looking for-

ward to the ministry of the Gospel, my brother proffered his assistance, as appears by the acknowledgments of that cousin, January 6th, 1821. Also my brother wrote to me, January 8th.—"Cousin D. C. A. is pious, and *thinks of studying Divinity!*—I wrote to him; you had better write. I have made D. an offer of aid through the distribution of my work."

Again, February 13th, he observes—"I have resolved to give Cousin D., who is just going to study Divinity without funds, fifty copies. May the Lord bless us all, as we severally need."——

His second daughter was born February 12th, 1821. At the particular request of a tried friend, she was named Mary Ann Christian Abigal.

Respecting her, he observes— February 13th.

"May he who feeds the sparrow supply all her needs. Above all, may he sanctify *her* as His own daughter, and make her a temple of his Holy Spirit.

"I should be glad to have you baptize the child, if you could be here in appropriate time; she must go to Church."

In 1821, the Convention of the Church was held in Norfolk. My brother, and some of his brethren, in their way to this place, passed over much missionary ground, preaching the Gospel in various places. In his letters to his wife, he has left us quite a journal of his journey. His first letter is dated—

"Fredericksburg, Saturday morning, May 5th, 1821.

"My Dear Harriot:—We arrived safe here yesterday afternoon, after a pleasant journey. The evening we left you we got to Mr. Meade's in pretty good season, though we were wet a little by the rain. The next day we travelled on to Fauquier Court-House, and preached there two days. Our old friend Captain E——, formerly of Martinsburg,

was there with us, and is now a true Christian. Yesterday morning we left Fauquier Court-House early, and got here by half past three. To-day we are to preach here, and also to-morrow. I never was better. Our mode of travelling is most agreeable and beneficial."

"A new edition of my book is to be published, and this journey promises much good in that respect. But the greatest of all is the privilege of preaching the Gospel of our blessed Saviour. We have large and attentive congregations:"—"We expect to leave here on Monday morning, and go to Hanover county, and thence to Williamsburg. Mr. Meade talks of going to Gloucester, only a few miles from there, and for the sake of our friends at B., I may just step over with him."

"Williamsburg is the seat of the old College, and there I expect to spend a day or two pleasantly and advantageously.

"My new edition of the book will probably prove more beneficial than the former did, and an advantage to us all. From Williamsburg I expect to write to you again. Mr. Lippitt stands the journey very well. He desires to be remembered. If we had hurried on without taking time, it would have been too fatiguing. May the best blessings of Almighty God descend upon you all! Tell George and Harriot, they must be good and get their lessons well—I shall not forget them. Tell John to be a good boy. Tell any and all of the people to pray for themselves, and for me. Tell Mr. Nash and McGuire to carry on the prayer-meetings and church services well, and to be much in the spirit of prayer. May God bless you all. Ever your's."

His next is addressed from

"Williamsburg, May 12th.

"My Dear Harriot:—My last letter was written from Fredericksburg last Friday. Saturday and Sunday we spent at that place preaching to large congregations. On

Monday we rode down to Hanover, thirty-five miles, and there spent two days preaching and lecturing to a very attentive and hospitable people. Thursday morning we set out for this place, arrived that night at a Col. Macon's, in New Kent County, a very hospitable family. Mrs. Macon has been much in New-York, and knew my old friend Charles Rudd. Yesterday we rode through a very poor country. Mrs. Macon having furnished us with some provisions, we stopped at a spring near the old church Bishop Madison formerly preached in, and dined; there being no house where it was thought we could procure a good dinner. We ate with good appetites, a hearty meal. We had three Mr. Nelsons and Mr. Meade with us.

"The church is going to ruin. Mr. Lippitt's horse having given out, we were obliged to leave him at Col. Macon's, and Mr. L. came part of the way in the stage. Last night we arrived here—my horse in fine order, and as to myself, I am perfectly well.

"The old church here is very ancient, one hundred years of age. It has an old organ, out of order. The house is in pretty good repair. Mr. Meade preached in it this morning. I preached last night. This town is not large, but quite pleasant; the college is old, and so are many other buildings. It is the ruin of ancient grandeur. I intend going through the college and looking at the monuments in the church-yard, some of which are very old and very elegant."——

"We spend to-morrow here, and also the next day, and get to Norfolk probably Wednesday night; from there I expect to write you again. And now, my dear H., I hope the blessing of Almighty God has kept you and our dear children, and will continue to keep them. May the Holy Ghost sanctify you all, and prepare you all to be children of God in Heaven. Give my love to my friends, and tell them they must not forget to pray for their minister.

"We have been favoured with good weather and hospitable friends, and have good prospects still. Oh that the Holy Spirit may bless all our labours.

"We are within thirty-five miles of Norfolk.

"Truly your's."

He again writes—

"Norfolk, Thursday morning, May 17th.

"My Dear Harriot:—I wrote you from Williamsburg a few days since, and as it is your wish, and affords me pleasure, I write again. We remained in Williamsburg, preaching Saturday, Sunday, and Monday. I visited the old college; it is a respectable looking building, with a fine lawn before it, in the midst of which is a statue of Lord Botetaunt, Norborne Berkeley. In the college is a considerable library of valuable old books. We were invited to attend the President's lecture on Moral Philosophy. He is a smart man. During all our stay in Williamsburg, we were treated with great kindness and hospitality. I went to the mad-house, and saw L. H.—poor girl, she knew me, but she is no better. There are near forty subjects."——

"On Tuesday morning, we set out for York. That is a small village, fast going to ruin. It reminded me of the wreck of an old ship. Some remains of the old fortifications are to be seen."——

"We staid in York at the house of a sister-in-law of Mr. Nelson's, and were very kindly treated. Mr. Meade and myself preached in the court-house to a considerable congregation. Yesterday morning we rode to Hampton, and in the afternoon had a very pleasant sail across to Norfolk, arriving here at about half-past five. I do not regret the long time I have taken to get here, because I hope our preaching has not been without use; our knowledge of the country, and our acquaintance are much increased, and I am not now jaded and worn down, as I should have been if

I had rode on without stopping. My horse too is in fine spirits. Nor is this all—but I can say more when we meet.

"The steamboat from Alexandria must have had a terrible time yesterday, as the wind blew almost a hurricane.

"It has given we much pain to be absent from you and our dear little ones so long, but the Lord can take care of and bless you, as well without me as with me.

"Mr. Lowe and family are very well. I went over with him and preached at Portsmouth last night, in a church just repaired.

"A large body of a Lutheran congregation, in Carolina, are said to be just entering our Church.

"I am placed with a charming old lady, who tells me to write to you that I am with 'plain people' who are 'mighty glad to have me.'

"I have just had a rose brought me. I picked a few strawberries in York.

"I have not yet seen my cousin.

"A lady, the widow of the late Governor of Virginia, who came down with the Bishop, arrived here in the night, this being her mother's house.

"May God bless us all. I am very well.

"It is now before breakfast. Kiss my dear children, and tell them to kiss you for me. Tell them I shall not forget them—nor you. May the Lord sanctify you all. My love to all my people.

"Sincerely, your's, B. ALLEN."

Relative to this Convention, he writes to me—

"CHARLESTOWN, June 5th.

"Dear Thomas:—I returned from Norfolk last week—all well. A pleasant and profitable Convention—established a Theological Seminary at Williamsburg."

My brother's filial affection towards our only surviving parent, was prominently displayed. When he first heard

of a most painful calamity through which our father was passing, he thus gives vent to his anxious bosom.

"CHARLESTOWN, July 6th, 1821.

"Dear Aunt:—Your letter has filled me with sorrow, but I trust I hear the Saviour saying, 'Be of good cheer, it is I, be not afraid.' May the Lord sanctify it to Thomas and myself.

"And now, my dear aunt, you must act our friend. Thomas, perhaps, may go on; I cannot. In the event of neither of us being able, our reliance will be upon you to see all things done for my father which shall seem for the best. You must do it for Christ's sake."——"You may think I ask too much in requesting you to act as our chief aid, but I throw myself on your Christian benevolence, and on your tried affection; and I do it without a fear."——

"Please write and let me know whether he gets any better. If he gets well he must be with us. No doubt Dr. T. will aid, and I hope my father has other friends. For all expense, let them look to his children, only let him be well taken care of. God bless you, and your mother, and uncle J., and all who know or speak of

"Your afflicted nephew, B. ALLEN."

With reference to the same affliction, he again writes—

"August 18th.

"Dear Aunt:—Your letter has afforded me very great satisfaction. It has removed a load. I knew not but you were out of town, and such was my anxiety, that I wrote to Mr. S. a day or two before your's arrived, requesting information. I am entirely satisfied with the arrangements of yourself and my friends, and wish them to continue as you shall see best. I am thankful to you all for the interest you have taken. That interest, I hope, will remain, and may God reward you. Thomas and myself will meet the

expenses. He has probably by this time, enclosed you some money.

"The affliction appears the greatest we ever knew, but I know it is sent in love, and I pray that we may reap a large profit.

"May the Almighty Healer yet extend his power to the soul of our father."——

"May the Lord bless Mr. —— for his attentions, and cause him to continue not weary in them."——"His, ——, being pious, is a most pleasing circumstance. Ask him to pray for and converse with my father." "May the Lord sanctify us all, and enable us so to pass through things temporal that we may not miss the things eternal, prays

"Your's sincerely, B. ALLEN.

"All well—four fine children—the oldest studying Latin—the second reading her Bible. May the Lord make them his."

July 6th, he also wrote to myself—

"May the Lord sanctify the affliction to us both, and have mercy upon our father. I know not how to view this, but as an evidence of the love of God, intended to quicken our diligence and increase our fervour. Oh that it may do thus!"

For many years my brother contributed liberally towards the comfort and support of our afflicted parent.

I add a few testimonies to my brother's character and usefulness.

One of his parishioners writes respecting him—

"Dear Sir:—I have just received your letter, and sincerely lament that our system is not better calculated to support the man whose zeal has been so tested, that even the skeptic might be convinced of the purity of his motives.

His manly exertions in the cause of the Church of *Christ*, speak loudly for themselves.

"February 23d, 1820."

Another, who looked to him as the instrument of good to her soul, thus writes to him—

"CULPEPPER, June.

"Rev. Sir:—Having formed an early acquaintance with you while in Berkeley, and as it has pleased God to make you the happy means of bringing me to see my guilt and danger, and also pointing to me the remedy in one of your sermons, I wish to have a friendly intercourse with you. I am now, by the wise dispensation of Providence, removed to Culpepper, where I can only get to church once a month, but this is much more than I deserve, and ought to be very thankful for it. May the God of peace bless you, and prosper your labours, is the sincere prayer of

"Your friend, A. P. F."

Another lady, under a similar sense of obligation, writes to him—

"April 13th, 1821.

"My dear M. and our little afflicted servant, both being better, (and out of danger, I hope) affords me a little leisure to read. On opening Practical Devotion, the first sentence which caught my eye, was a reflection of Bishop Wilson; 'A very small page will serve to contain the number of our good works, when large volumes will not contain our evil deeds;' which sentence has caused me to decline reading any more at present and write to you. O how forcible and how applicable to unworthy me. My birth-day is fast approaching, which will, should I live to see it, make me thirty-five years of age. What an immense volume of evil deeds does it contain; and O what a small scrap would the good works fill! Merciful Father, can so unworthy a crea-

ture, who has spent the prime of her days in rebelling and sinning against thee, approach thee, and claim thee as Father, and petition thee to call her child? O! how unwilling to come to Christ, till absolute necessity compels us; and O! the superlative goodness of God to bestow immortal felicity and happiness upon creatures who are so unwilling to accept of it in his way.

"My gratitude, my dear Sir, my beloved Pastor, to you, can never be expressed. Your skirts are clear of my blood. You have acted as a faithful watchman in giving me the alarm, and showing me the danger; and endeavoured to discover to me the place of safety. May the best of blessings attend you while on earth, and when it shall please God to call you, may you reap the rich reward of your indefatigable labours, and enjoy, in full abundance, the glories you have so delightfully and affectionately laid before me. This is the sincere prayer of

"Your unalterable friend, N. N. H."

The following are from his clerical brethren—

"ALEXANDRIA, June 15th, 1820.

"Rev. and Dear Friend:—I beg you to believe me sincere, when I assure you of my warm personal affection for you, and of the sense I entertain of your zeal and usefulness in the cause of our common Lord.

"Your affectionate brother, WM. H. WILMER."

"STAUNTON, January 30th, 1821.

"Rev. and Dear Brother:—I very much approve of your plan of abridging Bishop Burnet's History, and have sent you ten dollars on my own account, for which you will send me eleven or twelve copies if you can.

"I am so taken up in my Academy and Church together, that I have no time hardly for any thing else; but I rejoice

that some of my clerical brethren are more active, among whom you hold a rank among the foremost.

"Your friend and brother in Christ,

DANIEL STEPHENS."

"WINCHESTER, March 5th, 1821.

"Rev. and Dear Friend:—You have great reason to bless God for the disposition he has given you, to exert all the powers and faculties of your soul and body in *his* service who is the best of masters. As for me, my active days are over. Infirmities grow fast upon me; and O! how much do I need *his* grace to enable me to bear the weight of declining years with patience."———

"Though absent in body, I am present in spirit with your association, and I pray that the Great Master of assemblies may preside over your consultations, causing many a soul to rejoice in consequence of your meeting. I hope that you will remember your aged, though unworthy brother, before the Throne of Grace.

"I congratulate you on the birth of another daughter.

"Believe me to be your affectionate friend and brother,

ALEX'R. BALMAIN."

My brother met with me at the Convention which was held in Baltimore, May 20th, 1821. Towards the close of the Convention, he left Baltimore and went on to Philadelphia, having had his attention directed to St. Paul's Church in that city. From the age and infirmities of Dr. Pilmore, the labours of another clergyman were required.

My brother took with him a letter of introduction from a brother clergyman, which is too grateful to be withheld.

"BALTIMORE, June 21, 1821.

"Dear Madam:—Permit me to introduce to you, the Rev. B. Allen, from Virginia. He is a dear brother in Christ, with whom, I have no doubt, you will be much

pleased; and any attentions you may show him, will be gratefully acknowledged by

"Your friend and brother in the Lord,

J. P. K. HENSHAW."

He continued in Philadelphia in a laborious course of preaching and visiting in the Church and among the people for eight or ten days. His labours were well received, and the eyes of many of the congregation were looking to him as their Pastor.

In a letter to his wife he observes—

"PHILADELPHIA, June 25th, 1821.

"My Dear H.:—I preached three times yesterday, and lectured two Sunday-schools, and I have engaged to preach again to night and Wednesday night. The people of St. Paul's seem hardly willing to let me off from preaching to them constantly. They are extremely attentive, and say much. They are a pious, kind people, and very numerous."

"Hard work in Philadelphia *agrees with me well.* Yesterday's labour has left me as smart and healthy as ever. May the Lord bless you, my love, and our dear children.

"My book promises to have much circulation here. It will be reviewed in the Port Folio, &c.

"You will see me sooner than you suppose; in a very short time after you get this. May the Lord do as seemeth to him good, and order all things well. B. ALLEN."

On his return home, he wrote to a friend in Philadelphia—

"CHARLESTOWN, Jefferson County, Va.
July 5th, 1821.

"Dear Sister:—Your injunction not to delay writing, I am, as you perceive, speedy in obeying, and I am so with the more cheerfulness, because, where there is a communion of spirit, there ought to be an interchange of thought.

The day I left you, it was my intention to spend twenty-four hours with brother Johns at Newcastle, but, as he was in the country, I came on. As well as my situation, amid the noise of the stage and steamboat would allow, I endeavoured to attend to your request that evening, and I assure you, it afforded me not a little pleasure to think, that, not only on that evening, but also on the Friday and Saturday evening you mentioned, I should enjoy the benefits of being remembered by your little circle. Oh pray that I may have meekness, simplicity, sincerity, faithfulness, and every other quality that enters into the character of a Christian minister. Pray that I may be wise to win souls, and that I may know how to pray, and to study, and to preach, and to live as I ought. And may the presence of the Almighty crown your little meetings. May the spirit of peace, of order, of harmony, of self-devotion, of deadness to the world, rest upon you, and may Christ be formed in all your hearts the hope of glory. Pray on; pray for Jerusalem; they shall prosper that love her: pray for all mankind.

"Tuesday, arriving in Baltimore, I found brother Henderson preparing for his journey. That evening mounted my faithful horse, and yesterday morning arrived in Fredericktown, there detained till this morning, by finding a lady, one of my spiritual children, as I humbly hope, in great affliction, she being ill herself, and her mother dying; she took me in her arms, and would not let me go. Her mother is witnessing a good profession—a triumphant hope. She was still alive this morning.—And now I am with my dear family, all well; and the first of my occupation, is sitting down to trouble you with this narration. Why is this? It is because the remembrance of my pious friends in Philadelphia is dear to my heart. Oh, that the Head of the Church may have been pleased to bless my labours among you. Those labours were rather too severe for my mortal frame; but if only one soul is benefitted, how abun-

dantly shall I be repaid. And will you not all pray that they may not prove in vain? You know the Almighty can make effectual the weakest means.

"As so many of my friends take an active interest in the Sunday-schools, I take the liberty of sending them, *as a token that I have not forgot them*, some remarks addressed to a Sunday-school in this place. Reading their report has interested me much, and I hope to be able to bring some of the schools in this country into connexion with theirs.

"And now this is but an apology for a letter, intended chiefly to say, that it is now your turn to write, and that it would give me much pleasure to hear, not only from you, but also from any other of my fellow believers in Jesus, who may be disposed to write. Accept the love of my dear partner, with mine to you all. May the Holy Spirit rest upon you.

"Affectionately, your's in Christ,
B. ALLEN."

He also wrote to me— "CHARLESTOWN, July 6th.

"Dear Thomas:—As to Philadelphia, there is no doubt of my going there. All but a formal call assures of this, and that I am expecting; but the Lord will order all things well. His will is mine I trust. May God bless you and Margaret and M. Truly your's,
"B. ALLEN."

One of the Church Wardens of St. Paul's wrote to my brother—

"PHILADELPHIA, July 10th.

"Rev. Benjamin Allen—Dear Sir:—Your short visit to this city was highly gratifying to myself, and the members of St. Paul's Church in general. And I sincerely hope, the instruction you gave us, will be attended with lasting benefit to all of us. Believing that whether present or absent you will always feel interested for the people of St.

Paul's, I cheerfully comply with my promise, by giving you a short detail of our proceedings since you left us. At the request of twenty members, the Vestry called yesterday a meeting of the congregation. When assembled, a motion was made to reconsider the Resolutions passed some weeks since, viz.: to call an Assistant Minister. After arguing the question for some time, the congregation determined to adhere to the Resolutions; and an election for an Assistant Minister will take place on the 30th of this month. It may be proper to inform you, that the members in general consider themselves in some measure pledged to give the Rev. Mr. McIlvaine a call. If he refuses, and I am confident he will, they will immediately after elect a Rector; and I have no hesitation in saying, that they are at this time looking forward for you to fill that office."

To the above, my brother gave the following answer—

"CHARLESTOWN, July 16th.

"Dear Sir:—The course pursued by the congregation in its meeting of the 9th, affords me very great satisfaction. Had they rescinded their Resolution, there would, from the circumstances stated, have been a diversity of sentiment; and had they chosen a Rector, he must have felt himself under the necessity of refusing, as no man can desire to be the means of dividing a people.

"Mr. McIlvaine, from his known piety and superior talents, could not but prove an honour and a blessing to your Church, and should he, contrary to expectation, be disposed to accept, I must entreat all who have been so kind as to favour me with their good opinion, to promote his coming, to the utmost of their power; as in *the event of his willingness*, I know of NO ONE they could procure so acceptable. I am thus full in expressing myself, in consequence of the free conversation which passed between us.

My sentiments then expressed, remain the same. May the Spirit of the living God direct the congregation of St. Paul's, and my dear brother Mr. McIlvaine, and oh! may it direct your unworthy friend, B. ALLEN."

P. S. "Please remember me affectionately to all who inquire, and tell them, the recollection of their unceasing hospitalities will not soon be forgotten. Especially present me to my kind host and hostess, Mr. and Mrs. K. A sermon accompanying this, please accept as a trifling memento.

"Sincerely your's, B. A."

Another letter was written to my brother by the same Warden—

"PHILADELPHIA, August 28th.

"Dear Sir:—I thank you for your friendly communication of the 16th ult. The sermon that you sent me has been read by many of your friends in our Church, with much pleasure. I have deferred writing to you until this time, in order that I might be able to give you some information as respects St. Paul's Church. The call to the Rev. Mr. McIlvaine has been made, and, as I expected, has been refused. He assigns the same reasons as our worthy friend Mr. Johns did, that is, his connexion between him and his congregation is such, that he cannot leave them. Yesterday the members of our Church assembled. His answer was laid before them, and they, without a dissenting voice, agreed to meet on Monday next, for the purpose of electing a Rector. Now, my dear Sir, our attention is drawn to you. In my mind there is not a doubt of your being elected by a large majority. Permit me to say, you will not disappoint us. Our Church is in a suffering condition, and if you refuse, the consequence will be very serious. Many of our members are at this time very uneasy in the present state of the Church, and unless a Gospel minister is shortly obtained, they will leave us.

"I am aware that your movements must be directed by what you conceive is the will of your Heavenly Master. But let me ask you, if we are to judge from appearances, where is there a field that presents a scene of usefulness greater than St. Paul's Church? We have been for many months, as sheep without a shepherd, and we want such a man as yourself to bring us to the fold of Christ.

"Let me hear from you as soon as possible, and in your answer, enable me to say to our brethren of the Church, that you will come among us, if elected Rector.

"Your friend."

My brother also received the following from the same friend, dated—

"PHILADELPHIA, September 5th.

"Dear Sir:—I wrote to you about ten days since, and was in hopes that I should have heard from you before this time. I have now the pleasure of informing you, that, on Monday last, you were elected, by a large majority, Rector of St. Paul's Church. And now, my dear Sir, if you have any regard for the people of our Church, do not refuse the call. As you are well acquainted with our wants, being lately with us, and we believing that you can supply those wants, is it not your duty to come and minister to us? When you take this subject into consideration, let me beg of you to remember, that if you refuse, our Church will be left without a hope of shortly obtaining a Gospel preacher, as we know of no one that could supply your place. At this time I will say no more on the subject, as your friends Mr. R. North, and Mr. John Pechin, appointed by Vestry, will be with you in a few days. Any assistance in my power will be afforded in the removing of yourself and family to this city. And may the Supreme Ruler of all events direct you in this solemn call, is the prayer of your friend."

Another friend, a member of St. Paul's Church, also addressed my brother—

"PHILADELPHIA, September 8th.

"Dear Brother:—Many fervent prayers have been offered for you and yours, but I trust with submission to *Divine Wisdom*, and an humble reliance, that all things would be ordered aright by the Supreme Disposer of all human events, to whom alone we desire to look for direction. The prayer of our hearts has been, if it is by the Lord's appointment, that he would work for his own glory, and bring you among us, filled with the blessings of the Gospel of peace—strong in the faith, and in the power of his might; willing to do the work of an Evangelist with a single eye to his glory, and the salvation of precious and immortal souls; ever studying to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth, giving to every one their portion of meat in due season. With a mind thus furnished, my brother, we may humbly hope your labours will prove a blessing to us, and salutary to your own soul.

"Should you be brought here either in our will or your own, both parties, in all probability, would have reason to mourn over the event; but this does not appear to be the case in the present instance. Your settlement among us seems to be the voice of the people, with comparatively few exceptions, and I think I have taken no small pains to ascertain the general opinion. There has been some small opposition, that proceeded more from a benevolent disposition in some few towards a friend of ours, than any objection to your ministry. However, although I have ventured to express so much, it is with a firm persuasion that you will suffer yourself to be biased by no human opinion; but that you have, and still do commit it to the decision of that power, who alone has a right to appoint and disappoint, and who knows what is best for us all.

"Mr. North will hand this to you. May the Lord of his infinite mercy, guard, guide, and direct you, my brother, and grant us all resignation to his Divine will; ever looking towards that better inheritance, procured by the precious blood of a compassionate Redeemer, for his unworthy followers. And oh! may you and your's be his peculiar care, prays your affectionate friend."

Messrs. North and Pechin, as a Committee of the Vestry, went to Charlestown, and presented the following call to my brother in person—

"PHILADELPHIA, September 4th, 1821.

"Rev. Benjamin Allen—Dear Sir:—The congregation of St. Paul's Church have chosen you Rector; it becomes the pleasing duty of the Vestry to inform you through their Committee, Messrs. Richard North and John Pechin, of the appointment.

"The field of usefulness is an extensive one; the harvest truly is plenteous, and we pray the Lord of the harvest that he send you a labourer into this vineyard.

"The salary of the Rector has, for the present, been fixed at sixteen hundred dollars per annum. An annuity of eight hundred dollars having been settled on our late venerable minister.

"Your reply to this communication as soon as convenient will be acceptable; and with every sentiment of respect, we remain

"Your friends,

JOHN CLAXTON,
RICHARD JOHNSTON, } Wardens."

The following I find in his own hand—

"CHARLESTOWN, J. C., Va., Sept. 13th.

"Gentlemen:—I accept the call to the Rectorship of St. Paul's Church with pleasure. I do it, however, trem-

bling in view of the responsibility about to rest upon me; and I offer my earnest prayer to the Head of the Church, that he may enable me so to discharge my duties, and the people of St. Paul's so to profit by my labours, as that our union may prove an everlasting benefit to us all: and to this prayer, I hope every member of the congregation will say, Amen. May the Spirit of the Most High rest upon you, gentlemen; and may it direct and strengthen

"Your unworthy friend, B. ALLEN.

JOHN CLAXTON, } Wardens of St. Paul's Church,
RICHARD JOHNSON, } Philadelphia."

On the same day he wrote to me—

"Dear Thomas:—I have received a call from the Church in Philadelphia, and have accepted the call, and in so doing have acted under the strongest convictions of duty. My peculiar work here, which was to labour for the revival of the Church, is done. God has been pleased in infinite mercy to revive it—churches are built, and all things completed. Now I look for a single congregation, where my labours may be confined to a point; where I can be more with my children, who now demand my attention; where I can improve myself, &c.

"The field to which I am called, is much larger than the one I now occupy, and is exactly such an one as I wish to settle in for life. Surely goodness and mercy have followed me all the days of my life, and I shall dwell in the house of the Lord for ever. I feel that I shall more than ever need the prayers of all who feel an interest in my doing my duty; and those, I trust, will not be withheld. We expect to move the last of next month.

"Truly, your's, B. ALLEN."

He again wrote to a friend in Philadelphia—

"CHARLESTOWN, October 1st, 1821.

"Dear Sister:—Your's, this afternoon received, is truly

acceptable, and needs no apology. I feel thankful that there are some who still persevere in knocking at the door of the fountain of grace for me. My mind is much exercised with the prospect of what is before me. I feel all you express, and fervently desire that I may indeed have the wisdom of the serpent and the harmlessness of the dove—that I may be both a Boanerges, and a son of consolation: may a gracious Master help me so to be. The field before me, I see to be large—the duties peculiarly arduous—the trials, in some measure, new; and my soul is continually asking help. I know, that in the might of Jesus, the worm Jacob can thresh the mountains—and there is my only trust. In the name of the Lord of Hosts, may I set up my banner—may he be my support."

"Do not blame yourself for asking me to address the children. That day's duty was not too severe; though it could not be constantly continued. I feel it a privilege to labour with the young—there I expect the richest fruits.

"We are very busy packing up. Expect to be with you the last Sunday in this month.

"Our love to all. May the Lord sanctify us both, and you all. Truly, your's, B. ALLEN.

"There is time enough for you to write once more."

While my brother was making arrangements to remove to a new scene of labour, he was not unmindful of those people, among whom he had so ardently and so successfully laboured, and in whose kindness and hospitality he had so long participated. His eye immediately looked around for some suitable supply, and his first effort was successful.

He received the following answer to his application—

"Bristol, September 20th, 1821.

"Thank you, dear brother Allen, for the very acceptable compliment which your letter implies, and for your good

will towards me which dictated the first application to me, for 'supplying' to your people, your lack of service.

"I feel, I assure you, altogether disposed to accept it. But there are so many obstacles presented in the unwillingness of the Bishop that I should leave his diocess, and of my friends that I should remove again to such a distance from them, that I hardly know how to decide. To satisfy your wish, that I should write immediately, I am now telling you of these difficulties, and of my correspondent hesitancy and indecision. I can only say that every thing appears verging to the conclusion that I ought to visit your people. The point will soon be decided; and a letter will either follow this very speedily saying, that we cannot visit you, or we shall ourselves commence our journey towards you. If we see your people at all, it will be by the 10th of November. We shall commence our journey in a fortnight. Your's, affectionately,

"BENJAMIN B. SMITH."

Respecting the same individual, my brother received the following—

"WINCHESTER, October 11th.

"Dear Brother:—I received yesterday a letter from brother Smith, dated Bristol, R. I. in which he acknowledges the receipt of the communications from yourself and me, on the subject of visiting Jefferson; and his intention of setting out immediately for that purpose. He would have written you, but thought you might possibly have already left Charlestown, and that it would accordingly be safest to transmit the information through me. By the leave of Providence, he says, he will be in Charlestown about the middle of November. You will of course take such steps as you may deem advisible, to prepare the people for his coming."

"I regret much the loss we are about to experience in this part of the vineyard by the removal of your labours.

Still, I doubt not, you are guided by the Spirit of the Lord of the vineyard; and therefore pray you 'God speed.' May you find your new situation far more happy and useful, than that which you are to leave. It will on many accounts be more trying. But God is with you, and his grace sufficient for you. Cannot you find time to write me a line before you go. It will gratify your friend and brother in Christ,

"J. J. ROBERTSON."

My brother wrote to Bishop Moore, and enclosed the following certificate of the Vestry.

"It affords me no little pain to make the request that I am about to prefer to you, as many of the pleasantest hours of my life have been spent in your Diocess, and in connexion with brethren whom I shall always remember with affection. But I feel a most decided conviction of duty calling to the step which I am on the eve of taking. The great increase of usefulness promised by my new situation, together with the duties I owe my children, cause me to feel that I ought to remove. The canon requires that I should report to you my conduct, and my Vestry having thought proper to certify favourably, much more favourably than I at all deserve, I send the accompanying paper. Will you do me the favour to forward to me in Philadelphia the demissary letter necessary to my introduction into the Diocess of Pennsylvania. For the many most affectionate exhortations I have received from you, I hope you will accept my sincere thanks. These exhortations have from time to time made a deep impression upon me. I trust they will never be forgotten. That the Spirit of the Lord God in its cheering, strengthening and sanctifying influences may rest upon you and my dear brethren the clergy, and all the people of Virginia, is the fervent prayer of your's, with respectful affection, B. ALLEN."

The following is the certificate—

"At a meeting of the Vestry of the parish of St. Andrew's, in Jefferson County, Virginia, on the 14th day of October, 1821, it was ordered to be certified, That the Rev. Benjamin Allen, their late Pastor, (who has been called to St. Paul's Church, Philadelphia) has for several years resided among them as Rector of this Parish, and has, during the whole of that time, conducted himself as a faithful and diligent minister of the Gospel. The Vestry cannot part with Mr. Allen without further certifying, that his conduct in *every respect* has been perfectly exemplary. And they do not hesitate to declare also, that no man in this section of Virginia has done more for the Church, *or perhaps as much*, as Mr. Allen. They part with him with great reluctance, but with a hope that he will still continue his usefulness wherever he goes, and long live to be a burning and shining light in the Church. By order of the Vestry.

ABRAHAM SHEPHERD, } Wardens.
DANIEL MORGAN, }

JAMES BROWN, Clerk."

With reference to his removal, he writes to a connexion in Hudson—

"CHARLESTOWN, October 15th.

"My Dear Aunt:—My situation is about to be changed. I expect to remove next week to the city of Philadelphia, a congregation there having thought proper to call me; where you will in future direct your letters. The field of usefulness there is great, and the duties necessarily arduous, but the grace of my Master is equal to all things. I leave this country with regret, but the prospect of a large increase of usefulness makes it my duty. Moreover, my children are growing to an age which demands my attention; and such is the nature of my present situation, that

I cannot now be with them more than half the time. May the Lord be my wisdom, my strength, and my comfort, in my new trials and arduous duties. I am straightened in consequence of my education, &c., but the Lord helpeth me. I have the necessities and comforts of life. May I be more useful. May the blessing of Jesus Christ rest upon us all.

"B. ALLEN."

One of the Committee who presented the call to my brother, wrote to him—

"PHILADELPHIA, October 14th, 1821.

"Rev. and Dear Sir:—As the time is nigh at hand when you will be leaving Charlestown, and when we shall expect to see you in Philadelphia, I embrace the opportunity of informing you, that I have taken a house which I hope will suit, at least for a time. I shall be glad if you will inform me the day you calculate to arrive, that I may have the pleasure of meeting you and Mrs. Allen at the wharf when the steamboat arrives; or if any goods you may send by the packet should arrive before you, that I may see them taken care of. Mr. K.'s house will be ready to receive you and Mrs. Allen, with all the other branches of your family, until the things can be arranged in your own house. We are anxiously waiting, in hopes that nothing may happen to prevent your preaching for us next Sunday week. Please to present my best respects to Mrs. Allen, and accept the same for yourself. Your's, very sincerely."

My Brother again wrote to me—

"SHEPHERDSTOWN, October 17th.

"Dear Thomas:—It would afford me much pleasure to pass by the Court-House and pay you a visit, but it will be so much out of our way, and it will be so entirely out of my power to take the time, that we must defer seeing you for the present.

"A clergyman is engaged for my Parish, who will, I trust, more than supply my lack of service. He is to visit the Parish next month.

"My sickness was not so severe as entirely to lay me up, though it made me very weak. I am now perfectly well.

"We are thus far on our way to Philadelphia, where I expect to preach next Sabbath week. The duties before me are arduous, and the responsibility great. I pray the Giver of strength to impart to me that aid, without which I can do nothing. May your prayers for me be heard, and may they continue to be offered."—"I am glad you are getting under your own roof, as it will be more agreeable. I trust we shall see you there, and you us, in Philadelphia. May the blessing of the most High rest upon you and your's,

"B. ALLEN."

My brother moved on with his family and arrived in Philadelphia, where he was received in a manner truly grateful to his own feelings. His public ministrations commenced Sabbath, October 28th, 1821. He arrived in Philadelphia before the necessary papers were forwarded by Bishop Moore. He therefore wrote again, inquiring the cause of the delay. In that letter he remarks—

"November 5th.

"My people were reluctant to part with me, but they declared, almost with one voice, it was my duty to remove, so far as I conversed with them, which was quite generally; and one of the Vestries formally, through me, invited Mr. Smith.

"May the Lord pardon the imperfections of my labours, and cause that neither you, nor the people of Virginia, may have reason to regret my having spent seven years among them. Please remember me to Mrs. Moore and family.

"Respectfully and affectionately your's,

"B. ALLEN."

The Bishop soon enclosed the necessary letter, in the following—

"Richmond, Va., November 15th, 1821.

"Rev. and Dear Sir:—I hasten to enclose you the certificate for which you have applied, in order that you may be received in the Diocess to which you have removed.

"The laborious exertions which marked your ministry in Virginia, always secured you my approbation; and it is my sincere wish that the Almighty may direct you in all your doings, with his most gracious favour, and further you with his continual help. With love to Mrs. Allen, believe me your friend and obedient servant,

RICHARD CHANNING MOORE."

The high estimate in which my brother's labours were held, and the ardent affection of his former people and friends, was evidenced in some of the epistles which followed him.

I give the following extracts. One of his parishioners, who had been much blessed by his labours in seasons of peculiar trial, writes to him—

"November 5th.

"My much beloved Pastor:—Although much indisposed, so much so as scarcely to be able to set up, yet duty and inclination prompt me to write to you. Oh! how shall I commence; and am I doomed to address my dear, dear friend, at so great a distance?"——

"On my first ride out, my inclination led me to the Church. Language fails to express my feelings. The Church, trees, and lambs which were feeding around, seemed to mourn the departure of your dear self. My cup of grief seemed to be full to the brim and running over; nature exhausted; had to be brought home and go to bed."——

"Could it be otherwise expected, than for it to be a heart-rending struggle to part from *one*, who so affectionately poured in the oil and wine into my desponding soul;

and who, through all my fiery trials and great infirmities, and weaknesses, never left me nor forsook me? O that I may be enabled ever to be mindful of your good counsel, admonitions, and prayers. I supplicate their continuance, and hope to profit by them, through life and eternity."—"I went to church."—"I could not prevent myself from standing at the door, and indulging my imagination with seeing you walk from your house to the church."—"I hope my friend will not think me deceptious, when I say no preacher, time, nor place, will ever erase him from my memory. Remember me affectionately to Mrs. Allen, and kiss the dear children for me. May the best of blessings attend you, and when your journey of life is over, may you be wafted to the Haven of Eternal Rest.

"'There may we meet at last, and join
In songs and raptures all divine,
With saints and angels round the throne,
To praise the Infinite Three, One.'

"Affectionately, N. N. H."

Another writes— "December 4th.

"My Dear Friend:—I feel thankful that you were so well received, and pleased with your situation. Your absence was much regretted by your friends here, but as it is ordered otherwise, and so much to your temporal, as well as spiritual welfare, we must not repine. I hope your duties will not be more than your health will permit."—"May the Lord of his great mercy spare us to meet again in this world, and also fit us for his Kingdom above, prays

"Your affectionate friend, E. W."

An aged and tried friend also writes to him from the neighbourhood of Sharpsburg—

"Mount Pleasant, December 27th.

"My Dear and Reverend Son and Children, for as such, my attachment is for you.——I wish the will of

my dear, departed husband, was as he made it, and I believed it."——

"I would never have parted with you and your's, if I could have prevented it."

"I received your kind letter from Frederick. Write me soon. I long to hear from you and your dear family. I pray God to bless you all, and prosper you, and give you many happy New Years.

"From your sincere friend, M. A. C. A. C."

The husband of the above lady was so much attached to my brother that, in making his will, he left his family dwelling and one hundred acres of land to him. After the old gentleman's death, however, a connexion came forward, and by a course of law obtained possession of the above estate, to the exclusion of my brother.

I add another extract from a friend in

"Winchester, December 15th.

"Rev. and Dear Sir:—I should be glad to have a letter from you, as a friend. It would give me pleasure to know of your success in relation to yourself, your family, and the Church of Christ. I fear your having left our Diocess will be seriously felt: there is no other person among us capable of the exertions which you exercised. I fear the society, and the associate meetings, will languish."—"May God bless your labours abundantly, and make you the instrument of much good. The reward is certain.

"Your friend, &c. OBED WAITE."

My brother's removal to Philadelphia was one of the most important steps in his history. I have, therefore, endeavoured to present a full view of his feelings and motives, and many of the attending circumstances of that removal; also his standing with the people of Virginia, and his reception in Pennsylvania.

CHAPTER XV.

ADDITIONAL EXTRACTS FROM HIS CORRESPONDENCE DURING 1820 AND 1821.

THE following extracts from my brother's correspondence with myself, to the time of his removal to Philadelphia, I trust will not be perused without pleasure and profit.

"CHARLESTOWN, February 9th, 1820."

"Dear Thomas:—What is the best means of correcting our own evil tempers? What, but studying the character of Jesus, making the gift of humility and meekness a greater subject of constant prayer? What, but oft reflecting on Paul's description of charity? You know, my brother, we must be patient even under injuries, forbearing, studious of discovering the best motives, thinking no evil."——— "Indeed our code of laws is not that of men of this world's honour. We may rather expect even insults, and it is a part of our business to bear them, and even under them to continue to do good to those who give them."———"It becomes us to endeavour to be like Him, who, when he was reviled, reviled not again; when he suffered, threatened not, but committed himself to HIM that judgeth righteously."—"I hope the Spirit of the Lord is with you, in writing, and preaching, and private wrestling for your people, as well as public intercourse, and that many under your ministrations may be brought from darkness to light." "Perhaps you may join us over the mountain yet.

"Your's, sincerely, B. ALLEN."

"WINCHESTER, March 6th.

"Very Dear Thomas:—I sincerely congratulate you on the good prospects, and pray you may have an ingathering of many stars in your crown of rejoicing.

"In haste, your's."

My brother was instrumental of my removal to Montgomery County, Maryland, as appears by the following—

"FREDERICKTOWN, Md., May 18th.

"Dear Thomas:—As I came by Montgomery Court-House, I was informed that they were very anxious to procure a clergyman to preach there, and at another place about ten miles distant. I mentioned you to one of the Wardens, and he appeared very anxious to obtain you, provided Mr. G. should not come, which I am now sure he cannot. Their salary is one thousand or twelve hundred dollars. The village at the Court-House is very considerable, and the society pleasant; it is fourteen miles from Georgetown, thirty-five from Baltimore, and thirty from here. The Church needs some one there, and that soon. It is out of Virginia; but Keith (and when he goes, M'Ilvaine) Johns, Henshaw, as well as Wilmer, and Norris, would form a desirable clerical neighbourhood."—"If you are disposed you might visit the situation. Perhaps they may write to you; but the gentlemen are lukewarm, at least some of them—others, I did not see."—"Pray for direction."

"LEESBURG, June 15th.

"Dear Thomas:—Since writing you about Montgomery County, I find Bryan about going to Wheeling to seek for a settlement. Should he go, he would be much pleased to have you succeed him, and it would be well for you to do so, if the arrangement could be made. You might live at Winchester, and, associated with Mr. Meade, preach alternately in Frederick, and at Bunker's-Hill. I have not yet

spoken to Meade, neither is Bryan yet settled in Wheeling, but I expect that arrangements can be made. I expect to go home this morning. Have been preaching here."

"July 18th.

"You wrote me, some time since, that you had accepted the call to Montgomery. I am thankful that you have a prospect of usefulness and support. I wrote you before receiving your's, about succeeding Bryan. The situation you have, will, perhaps, on some accounts, be better, though it would have been agreeable and desirable to have had you so near. Montgomery is not very far off, and we may see each other oftener than we have done. I hope you will be aided by the Spirit to act with faithfulness, industry, activity, perseverance, prayer, and all the other virtues and duties of the Gospel labourer. May God make you a blessing to the people. May he give you many souls as seals among them. Oh, may you have a bright crown from among them. May God bless you and all of us."

"Charlestown, August 26th.

"Dear Thomas:—I cannot but hope, that, in your present situation, you will be useful. This will depend on the degree of your activity, and the fervency of your constant private devotion, and the degree of your self-consecration to the one great work of converting souls. The armour of the Christian is meekness, and in meekness instruct those who oppose themselves. Become a servant of servants, for the sake of souls. Let Christ dwell in your lips wherever you go—your conversation with grace, &c.

"A country pastor should circulate among his people like the air, labouring with them in every direction.

"I may visit you when I can probably do good. Do you have associations? I wish you would procure the Young Minister's Companion, published by Armstrong, Boston, 1813."

"September 14th.

"An Association is expected to take place at Bunker's-Hill on Tuesday week, 26th inst., and Mr. B. has requested me to write you requesting your attendance. It would afford us great, very great pleasure to meet you there. I hope to have one by and by, in Shepherdstown. You can get to B. H. in two days, or less, very conveniently; and put us all together, we might kindle each other, and go home to labour more and more earnestly, to the conversion of some extra souls. I hope God is giving you seals already in your new abode, and that you are labouring, cautiously but faithfully, and as a true bold-hearted soldier—wise as a serpent, harmless as a dove. May the Spirit of the Most High rest upon you and Margaret, also upon your people, to your lively participation in the blessings of the everlasting covenant, and your growth together in ripeness for glory. Preach Jesus, talk Jesus, live Jesus."——

"Lowe is going to Norfolk next month. Nash, I believe, is very useful. When have you an Association at your home? I will try to come. My love to all who know me, and tell them I hope they are preparing for Death, Judgment, and Eternity. Tell Mrs. Judge K. I hope to thank her in Heaven for her hospitality to us on earth, and the other Mrs. K., I hope she may wear an everlasting crown. Love to M."

"(Near) Barnesville, Montgomery County, October 5th.

"Dear Thomas:—I have been summoned to the house of Mr. J. J. where I now write, to visit his lady, an acquaintance of mine, who lies very low. She is, blessed be God, in a happy frame of mind, and now better in body. I am unable to go on to visit you, though within twenty miles of you, many of my people being sick and my family

about moving. While here, I have engaged to attend an Association at St. Peter's (Monocacy) Church, on Tuesday two weeks, 24th inst. This arrangement I have made chiefly owing to the distracted and divided state of this people. They were very numerous, and are yet." "Their minister, I am told, a pious young man, appears not wholly popular. Something must be done to save the cause. Let us do as we would be done by. Let us make an exertion as becomes Christians and Ministers of the Church.

"I propose, therefore, meeting you here, on Tuesday, 24th inst., and spending two or three days in preaching and administering the sacrament. Johns will, I hope, meet us. One object with me is, to see and meet with you. I return to-day. God bless you both."

"CHARLESTOWN, January 8th, 1821.

"Dear Thomas:—My work is printed, and the binder says, will be ready for delivery next Saturday. I have given my notes to the printer, payable in a bank at Washington, one of which falls due the 25th February. I wish, therefore, you would procure the copies your subscribers will want, and have the avails collected in time to assist me in the payment."——"My present appearances are, of getting along with the edition without trouble, but it depends much on my brethren"——"Do all you can, though of that I have no reason to doubt."——"A clergyman has come on from Providence, to settle in Berkeley—the Rev. Mr. Lippitt—I think he will suit admirably. I have not heard whether they have yet settled him. He is there. He brought me a letter from cousin Darius—also uncle Abel, both sending love to you, and wanting to know all about you."——"Does God pour out his Spirit around you?"—"Our love to M., and believe us truly

"Your's, ever."

"February 13th.

"Your's arrived safely and afforded much pleasure—pleasure to hear of your new church, which may the great Builder bless:—pleasure to hear of your seventy-five or one hundred subscribers, obtaining which, is a great favour: pleasure to hear of other matters.

"The whole expense of my work will be seven hundred dollars. May the great Provider enable your ability to equal your will in aiding me out.

"An Association takes place here, the second Tuesday in March. I wish you could come. May the Lord abundantly bless your labours. Truly as ever."

"June 5th.

"I have some thought of seeing you at your Baltimore Convention. Whether I do or no, you would do a favour by collecting some more money for me, as I have a payment to make the last of this month again, and have not yet the means.

"Give our love to Margaret. Tell her Harriot would like to spend the time in Montgomery with her, while I go to Baltimore, (if I go,) but cannot. H.'s love to little Miss Mary Treby also. Affectionately your's."

"September 13th.

"I hope you have not failed to enclose some money to Aunt J. for our father. I have devoted two hundred books entirely to his benefit, and I can scarcely raise money to pay for those books, the collections are so slow, and the disappointments so numerous. Can you do no more? Our father and my old business keep me continually involved. May the Lord help me to get through. I suppose my debts have been a useful affliction.

"Our father is quite comfortable and happy, every thing is done for him that can be done. We are advised not to go on, but to let him remain just as he is. May the Lord bless

him."——"The Vestry of St. Peter's Church, Mouth of Monocacy, has written to me to preach and administer the sacrament for them some week-day. As I am making arrangements to go to Philadelphia, I cannot; but I have directed them to you, and I trust you cannot refuse. I hope your labours are blessed, and souls given you for your hire, or if not arrived at that point yet, that the attention of the people is increasing.

"Our love to M. and yourself;—all well.

"Truly your's, B. ALLEN."

The foregoing extracts are made, not only with a desire of presenting those feelings and sentiments which in the abstract are interesting, but also of illustrating more fully, various circumstances in my brother's history.

CHAPTER XVI.

VIEW OF HIS NEW SCENE OF LABOUR IN PHILADELPHIA—EXTRACTS FROM ONE OF HIS FIRST SERMONS.

My brother's first efforts in his new sphere of labour in Philadelphia, display his anxious solicitude under the weight of responsibility resting upon him; also the path, which, through Christ strengthening him, he was determined to pursue. Sabbath morning, October 28th, 1821. He took as the text of his first sermon, 1 Corinthians, ii. 2: "*For I determined not to know any thing among you, save Jesus Christ and him crucified.*"—I would gladly present some extracts from this sermon, but I have not been able to find it among his manuscripts. Having thus in the morning been directed to point out *his* important duties in connexion with the people, in the afternoon he was led to enlarge more particularly on *their duties* towards himself and the common cause of the Gospel in which they were engaged. He preached from 1 Thessalonians, v. 25: "*Brethren pray for us.*"

In the introduction he observes—"The Apostle Paul was distinguished for every thing that could adorn human nature. His mind was vigorous and active. He was learned both in the wisdom of the Jews and of the Greeks. He was improved by an intercourse with the chief men of his nation. He was endowed with the Spirit from on high, which sanctified and made him a vessel for his Master's use. He was appointed a leader in the Christian host. The power of working miracles was dispensed to him. The career of his labour was a career of triumph; idols vanished

before him, and multitudes hailed him as their spiritual father: he was even honoured with an admission into Heaven; still we hear him calling on the Church in Thessalonica, and saying, in the language of the text, 'Brethren, pray for us.' If one, who thus shone in all the glories of human attainment; who, under his Divine Lord, occupied a throne in the Christian Church, made such a request at the hands of his brethren, surely it becomes a minister of the Gospel of the present day, when no miraculous gifts are allowed, and no extraordinary helps are dispensed; and if any minister, it especially becomes him who now addresses you.

"As I wish an immediate, as well as perpetual application and improvement of the subject involved in the text, I shall employ the time allotted in laying before you some arguments, proving it both your duty and your interest to pray for your minister.

"And may the Holy Spirit so be to me a mouth and wisdom, that your minds may be convinced, and your hearts engaged in the work toward which I would fain direct them.

"1st. Every believer has an interest at the throne of grace. * * * * *

"2d. Possessing as you do this power, how can you exercise it with more prospect of usefulness, than in praying for the minister of the altar?

"Survey, for a moment, the importance of his office. He is an ambassador sent to negotiate between God and man. His office leads him to unfold to immortal souls the claims their Maker has upon them, and their transgressions against those claims; to publish the free, full, and perfect salvation provided in the Gospel, and to urge by all that is terrible, and all that is tender, the importance of their embracing this offer of mercy. He stands as on the line which separates eternity from time, to arrest the attention of those

who are rushing like a flood to the bar of judgment, and to fix it on that 'Lamb of God which taketh away the sin of the world.' * * * * *

"3d. Not only is the office of a minister of the Gospel important; the duties of that office are also extremely arduous.

"It is not merely by crying aloud and sparing not, that a minister of Jesus is to win souls, but by reproving, rebuking, exhorting, labouring in word and doctrine, studying to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. He is so to form and fashion his whole life, his studies, and his very thoughts, as that all may continually invite sinners to the cross. * * * * *

"4th. The necessity of your praying for me is enhanced, by the consideration that this important office, and these arduous duties, are committed to a frail mortal like yourselves.

"Who is weak and I am not weak? Are you encompassed with infirmity? so am I. Are you partakers of a corrupt nature? Do you find reason to exclaim, 'O wretched man that I am, who shall deliver me from the body of this death?' so have I. The flesh lusteth against the Spirit, the house of Saul wareth against the house of David, as constantly in me as in any of you; and satan assaults me perhaps more vigorously than he does any of you."—"Surely I need your prayers. If it was necessary that the arm of Moses should be supported by Aaron and Hur, much more is it necessary that I should be supported by your united supplications."

"5th. Consider farther, the consequences that must arise from any want of faithfulness, and let that prevail with you, as an additional reason why you should pray 'with all prayer and supplication in the spirit' for me.

"Consider the consequence of the want of faithfulness to my own soul." * * * *

"To the souls of others. Those under my care, and who were to have been aroused through my labours, will remain asleep in their sins."——"It may naturally be expected, that many souls which might have been saved, will be lost; that the blind leading the blind, all will fall together; that the presence of God will leave our assemblies, Ichabod be written upon our altar, and instead of flourishing in all the graces of the Spirit, and sending forth an incense acceptable to Heaven, we shall be a valley of dry bones, abominable in the sight of both God and man. Oh! there is not a greater curse can be given to a congregation, than a faithless minister; pray therefore, for me, I beseech you, that this curse may not be yours. * * * *

"God can work through the weakest instrument, and it does please him to work through the officers of His Church. You may then hope, if I be found true, that He, in his infinite mercy, will condescend to make the word in my mouth sharper than any two-edged sword; that He will build up his people in his most holy faith, that he will wake the slumberers in the valley of death, and that he will cause many a song to be heard in Heaven over sinners repenting within these walls. If I am enabled to make full proof of my ministry, we may expect that He will be present to bless. We shall all have seasons of sweet communion, not only with each other, but also with him. We shall be mutual helpers of each other's joy: Hand joining in hand, in the fellowship of the Gospel, we shall go from strength to strength. The young will spring up around us, as cedars planted by the power of the Most High; they will advance in the knowledge of the truth; and in the promise of their piety, their fathers shall perceive a pledge, that the ark of the Lord will not be deserted when their locks are in the dust. And through the abounding mercy of Him who is our strength, we may hope that the last glance of our dying eye will be upon a Church flourishing in all the fruits of the Spirit, and that, entering the eternal world, we shall

meet before the throne, to unite our thanksgivings to Him who put it in your hearts to pray and enabled me to labour.

"If then, beloved, you desire the prosperity of your own souls, or the safety of mine; if you wish our Zion to look abroad fair as the moon, clear as the sun, crowned with the presence and blessing of her God, let me entreat you to pray for your minister. I am importunate on this subject, because it is a subject I feel. I know that all my usefulness among you will depend entirely on the blessing of the Almighty; and I know that for this blessing he will be inquired of. I would fain, therefore, league your supplications with mine, that the windows of Heaven may be opened and such a measure of grace may be poured forth as shall cause a rejoicing throughout our whole land.

"I have chosen to present this topic thus early to your attention, because it is one of perpetual importance."——"Let me then hope, that when you bow the knee for yourselves, you will remember him who serves at your altar; that when you enter your closets and pray to your Father who is in Heaven, and when in the midst of your families you prostrate yourselves with your little ones and servants around you, and when you approach these courts to mingle in the great congregation, you will entreat for him who is to give an account of your souls. Let me enjoy this intercession, and I shall enter upon my labours with confidence; I shall feel that the Lord God is already with me, and the strength of a host is around me.

"To please you all, beloved hearers, I do not expect: if I can be the means of saving your souls, it is the utmost of my desire.

"May the Spirit of the Most High, so assist you to pray for me, and me to labour, that after the short term of our pilgrimage is over, I may be enabled to present you faultless before the throne, with exceeding joy: And to God the Father, God the Son, and God the Holy Ghost, be all the praise, the honour, and the glory, for ever. *Amen.*"

The above extracts gratefully unfold the views and feelings of my brother at the beginning of his arduous duties. And there are those who can testify with what untiring devotion he held on his course to the end; from labour to labour, from strength to strength, and from *glory to glory*, even as by the Spirit of the Lord.

His aged predecessor, the Rev. Joseph Pilmore, D. D., had served the people of St. Paul's through a long and laborious ministry. But he was subject to such infirmities during the last years of his pilgrimage, as to interfere much with his usefulness. My brother, therefore, in taking charge of the Church, found her spiritual concerns in a disorganized state; they were, in fact, in some respects, as sheep without a shepherd. His first object was to ascertain who were his people, what their character, and the peculiarity of their wants. He then made such arrangements, and formed such plans, as were designed to bring them under the most advantageous course of instruction, and insure the greatest success to his ministry. His early attention was directed to the instruction of the rising generation. He displayed peculiar interest in the catechising of the children, the directing of Sunday-schools, and Bible-classes for those more advanced. Two Sunday-schools were in existence when he took charge of the Church, and he afterwards organized nine new Schools and Bible-classes. Thus he had eleven of these interesting nurseries of piety under his charge.

The coloured portion of his community were not forgotten. He introduced a new mode of imparting instruction to those adults who could not read. By the means of a small work, entitled, "*Prime Truths*," he endeavoured to impress, by simple questions and answers, the prominent doctrines and duties of the Gospel upon their minds and hearts. And these questions and answers, *often repeated*, were made the instruments of benefitting, yea, converting

many precious souls. One of the scholars, who was forty or fifty years of age, after being savingly benefitted, carried the Gospel home to the family in which she lived as a hireling. They were Universalist in sentiment, and by means of the humble efforts of their servant, an entire change was effected in their movements on the subject of religion.

There was considerable difficulty in obtaining suitable accommodation for the coloured schools. He, therefore, set in motion a plan which resulted in the purchase of a three-story house in Pear street. A part of this house is to this day occupied by those schools on the Sabbath, and the first story by a white male school.

Throughout his course he was unwearied in his efforts to instruct the ignorant, and meliorate the condition of every class around him, and especially to lead them to lay hold on holiness and Heaven. The six days were occupied in preparation for duty; attending to the general concerns of the people; and in labours in connexion with Bible-classes, public lectures, and prayer-meetings. And on the Sabbath, a part of the time, he preached morning, afternoon, and night, and between the services, he assembled the children around the altar for catechetical instruction, and enlisted their attention by interesting remarks and familiar illustrations: also, he visited one or more of his Sunday-schools, as he found himself able; and his invariable practice was to engage in exhortation and prayer with each of the schools visited. He gained the affections of the children and youth, and his presence was gratefully welcomed by them.

Another interesting plan, which he first introduced to the children of Sunday-schools, was the illustration of Scripture by means of the magic lantern. This happily combined amusement and instruction. He found this plan so well adapted to instruction, that he introduced it in his

lectures to persons more advanced; and finally he delivered courses of lectures, in connexion with the lantern, on the subject of history and astronomy.

In his epistles to myself, he gives a hasty view of his interesting field of labour.

He writes— "PHILADELPHIA, January 24th, 1822.

"Dear Thomas:—You have no idea of my numerous avocations, or you would not be surprised at not hearing from me. It would, however, afford me much pleasure to receive a letter from you. With Bible-classes, lectures, prayer-meetings and three services in the Church on Sunday, my time is perfectly engrossed. May the Lord direct me in my arduous field of duty; and enable me to be the means of winning souls from satan.

"We are comfortably settled in a house at the corner of Fourth and Pine Streets, where please direct your letters. I hope we may see you here next spring or summer.

"My people are numerous and attentive. There are many praying souls among them, which is a most encouraging circumstance.

"Harriot has been very sick, but is now as usual. Three of the children sick also, but now well."

Again— "February 16th.

"Dear Thomas:—Mr. Nash arrived before your letter."

——"My labours are indeed most laborious, and though I have yet no ripened evidence, I cannot but hope the Almighty will be pleased to bless them. A Bible-class of ladies, in number one hundred; a class of young men, half that number, with hope of increase.

"I hope you and Margaret will come on next Spring, and you will take part in my labours. There is much to do here; and I should be glad to labour with you, from place to place, by night and by day, for at least a fortnight. I wish you to go the rounds."

Again— "April 30th.

"Dear Thomas:—It would afford me much pleasure to see you and your little family here, and would probably be advantageous to the *health* of all. Why can you not arrange to pay us a visit? Bring a good stock of sermons whenever you come, and calculate on hard work, for souls are precious every where. The northern climate will enable you to work harder without injury."——"My labours are great and are not without a blessing. May the Lord in infinite mercy increase the blessing. Oh, for an outpouring of his blessed Spirit! May you be encouraged to labour on, and pray fervently, and may the best blessings attend you all. Let me know when to expect you.

"Truly, your's, B. ALLEN.

Relative to his Bible-class, one of his clerical brethren writes to him—

"New-Haven, March 8th.

"Rev. and Dear Brother:—I rejoice to hear of the adoption of any expedient which may increase religious knowledge, or promote the piety of our people. And although your scheme for managing your Bible-class may be 'rather novel,' I see no reason to doubt its beneficial effects. My classes of this description will not be organized until late in Spring. I now lecture on Sunday, Tuesday, and Friday evenings—make *pastoral visits* on Wednesday and Thursday evenings, that is, meet a few neighbours assembled in a private house in any part of the parish for religious conversation and prayer—and Monday evenings, I wait in my study for the calls of young people and others.

"Most ardently, my good brother, do I reciprocate your prayers for blessings on all your exertions, and for strength to enable you to pursue your benevolent plans. It is encouraging to labour, when we know in whom we trust for support and consolation."——"Remember me affection-

ately to your family and all friends."—"Believe me to be, with sincerity and truth, your friend and brother,

H. CROSWELL."

My brother promoted the formation of libraries in connexion with all his Sunday-schools and Bible-classes. In fact, *he contributed largely from his own funds to these objects.*

He soon received grateful testimony of the usefulness of his Bible-class labours. The following was addressed to him—

"PHILADELPHIA, December 25th, 1822.

"With the liveliest sensations of respect and affection, the Female Bible Class present to their beloved patron on this happy morning, their united wishes for his continued health and happiness. Accept, dear Sir, our sincere desires, that this may be to you and your's, a happy Christmas; that He, in whose cause you are so actively enagaged, may be especially near to you on this day: and while you are endeavouring to lead others to the Saviour, may you be abundantly supported by his Almighty arm.

"We know not how to convey to you a just idea of the gratitude we feel for your unwearied exertions in our behalf during the last year: but fervently hope, that in the future lives of the members of this class, you will reap a richer satisfaction than you could possibly derive from present assurances: and that you and we will have cause to rejoice throughout eternity in the exertions you have made here; and although we have great cause to regret that you have not seen more fruit from this your labour of love, we feel encouraged to believe, that there has been excited in many minds the anxious inquiry of 'What shall we do to be saved?' and that ere long, you will be convinced that, in this class, you have indeed been made wise in winning souls to Christ.

"As a small tribute of our grateful affection to you, dear Sir, we have waited on the Treasurer of the Missionary Society, to have your name enrolled as Patron of the same. The deep interest you take in this cause, bids us hope that this will be acceptable; and we sincerely wish, that the rich privileges we enjoy, may expand our hearts, and teach us to feel for the destitute situation of those who do not possess the same. And may you, our beloved friend and Patron, hereafter find, that, in this Class, there have been many daughters who have done virtuously; many who have by their prayers, their alms, and their exertions, contributed to the spread of that Gospel, which maketh wise unto salvation. CORNELIA COOPER,

For Female Bible Class."

On the back of the foregoing, I find endorsed, in my brother's own hand, this sentence,—"The Lord bless them."

He gave the following answer:—

"To the members of the Female Bible Class of St. Paul's Church."

"My Dear young Friends:—You have enrolled me a Director for life, of the Missionary Society of the Protestant Episcopal Church. For selecting this mode of conveying an assurance of your esteem, I pray you to receive my most unfeigned thanks. The cause of our Divine Redeemer is rapidly traversing the globe, and the song which testifies his triumph, is wafted by every breeze; glorious, therefore, is the privilege of following in the train of His conquests, and guiding the operation of those means which He has promised to bless.

"Permit me, in that spirit of sincere affection which you believe me to possess, to accompany this expression of my thanks, with a few thoughts which flow from a desire perhaps too exuberant, to promote your welfare.

"Young and immortal, your situation is full of interest and full of danger. The tints of the gay scene around, like those of a rich garden glancing to the sun; your hearts ingenuous and tender, is it surprising that even angels should contemplate your situation with anxiety, and GOD himself should condescend to counsel you?

"There are two paths, the one leading to eternal wo, the other to eternal joy. Around the entrance of the former, are a thousand flatterers; around the entrance of the latter, are a few ministers of Christ, and a minority composed of those who are regarded as antiquated, and, by some, as melancholy:—Oh! then, where will you spend your eternity?—My soul asks you. I see you in the crisis of your fate—my heart yearns over you:—where will your choice decide?—Do you with any satisfaction listen to advice?—In the name of the Lord I serve, let me hasten to beseech you—

"First:—To examine most carefully into the question, 'Have I made my peace with GOD?' On this one object of inquiry rests your everlasting all. The precedence of polite life; the respect of talent and of wealth; the bow of fleeting admiration; these are as motes that float in the noon of day, when put in competition. Death has you in reversion; the grave will soon enfold you; mouldering in the silence of decay, your bodies soon shall sleep: and *everlasting!*—its concerns!—its interests!—*are they not infinite?* By the agony and bloody sweat of Jesus; by the cross and passion; by the precious death and burial; by the glorious resurrection and ascension, I entreat you, ask in the secret of the heart this question, 'Have I made my peace with God?'

"Second:—If this be answered satisfactorily—and that it may be, may the Holy Ghost transform you; cultivate a continual communion with the Father of your spirits, through the redeeming Mediator. There are trials of your faith;

there are temptations ever active ; there is a dark cloud of adversity which often lowers : the fairest hopes are fleeting, and the brightest prospects dust; the grace of your God will be an unfailing source of strength, and of joy. Possessing that, though affliction come, frequent and heavy ; though temptations plead powerful and insinuating, you shall be enabled to press steadily on to the prize of the high calling, and to possess in your hearts the peace of God.

" *Third*:—As aids in keeping alive this communion, permit me to recommend to you, daily self-examination ; daily reading of the sacred page ; constant and fixed attendance on the ministrations of the sanctuary. These, united to social converse with the truly pious, and cheerful activity in doing good—a most powerful means of grace—you may hope, will prove channels through which the sanctifying influences of the Comforter will descend, like rain on the mown grass; like showers that watereth the earth.

" May the Lord have you in His holy keeping. May you be so sanctified that your minds may be always disposed to substantial improvement. May your path be that of the just. And after being guided by the counsel of Jehovah ; comforts to your parents, blessings to society, ornaments to the house of God ;—may you, washed in the blood of Christ, and renewed by the adorable Spirit, rise to the unfading inheritance, where the ages of everlasting may roll over you in light.

" For myself, I ask the continuance of your prayers.

" *To God the Father, God the Son, and God the Holy Ghost, three persons and one Jehovah*, be rendered the same honour upon earth that is rendered in Heaven, and during the progress of time that there shall be throughout eternity.

B. ALLEN.

" Philadelphia, January, 1823."

I also annex a similar testimony from the same class.

" January 1st, 1824.

" To the Great Head of the Church, from whom descends every blessing, the Female Bible Class of Philadelphia return their grateful thanks for his preservation of the life and health of their valued friend and instructor; and beg you, dear Sir, to accept their wishes, that this may be to you a happy new-year.

" For your continued exertions in their behalf, they tender you their grateful acknowledgments, and fervently hope, that in those realms of bliss to which you so earnestly direct their attention, you will receive the rich reward of all your labour of love, and be enabled to present at the throne of the Most High, many precious souls of this class, which shall have been given you as seals of your ministry.

" The ardent zeal you manifest in the cause of the Jews, has induced them to obtain for you, a life membership in the Society for the melioration of their condition; they respectfully request your acceptance of this *small* tribute of their affection and respect, with their united prayers for your present and eternal happiness

CORNELIA COOPER,
For Female Bible Class."

To show the interesting manner in which the class directed his attention to particular points, and thus elicited his instruction, I give the following note, which was directed to him.

" Dear Sir—It is the wish of a great number of the members of your class, that you would be so kind as to explain to them that passage in Scripture which says, ' in my Father's house there are many mansions.'

" With sentiments of respect,

" AN OLD MEMBER."

The ladies of his Church also, by the contribution of

thirty dollars, made my brother a life-member of the American Bible Society, as appears from the certificate, dated May 9th, 1822.

Though his hours appeared so well filled with the most important concerns, he still found time to extend his fostering care to some of those precious souls he had left in a former field of labour. And his heart must have been much encouraged by the renewed testimony which he received of the happy influence of his former zeal and devotion, as well as his present labours.

One of his old parishioners wrote to him—

"January 10th, 1822.

"My dear Friend's letter was joyfully received, opened, and read by me; it was very consoling."——"I trust while this heart continues to beat, it will feel a warm desire for the prosperity of yourself and family. And while this tongue can speak, it will be the business and pleasure of my life, to recount the many useful lessons which you have given me, and to endeavour to promote the growth and establishment in the grace of my God and Saviour; that Saviour which you were the instrument of leading me to, and which I delight to tell you, I consider the chiefest among ten thousand, and altogether lovely. The more I am engaged in the service of my Lord, the more beauties and loveliness I discover in the delightful employment. May the best of blessings, both temporal and spiritual, attend you, is the prayer of your sorrowful friend,

"N. N. H."

Another writes to him on the same day—

"Rev. Sir:—I received your affectionate letter some time since, and feel thankful to you, for the excellent and consoling advice it contained; and I hope it may be profitable, not only to me, but to all the family. I was very sorry to hear, my worthy and much esteemed friend, that

you and your family had been so severely afflicted. How did you feel under the prospect of a separation from one or more of your family? Did you say to your Heavenly Father, *if it be possible let this cup pass from me?* or rather, were you enabled by grace to say, *even so Father, if it seemeth good in thy sight?* If so, how highly favoured art thou.

"Your's sincerely, A. B."

Again— "November 17th, 1822.

"Rev. Sir:—Being prevented this day, by indisposition, from attending the public means of grace, and showing to the world that I am not ashamed of the Gospel of Jesus Christ, by commemorating his death and sufferings in the sanctuary; I thought I could spend a few moments in a profitable manner, by writing to a friend, whom I have every reason to believe has our welfare at heart.

"We frequently hear from you, in an indirect way, and always understand that you are the same indefatigable, industrious minister of the Gospel; building Churches, and are instant, in season and out of season, inviting sinners to come and take of the water of life freely. That you may be the means of bringing many to the knowledge of the truth, is my sincere prayer. I should be much gratified to hear from you when you have time to write, but cannot expect it often, as you have so much to attend to. Please present my affectionate regard to Mrs. Allen. I remain your sincere friend, A. B."

Another individual writes to him—

"March 12th.

"My esteemed and Dear Friend:—Perhaps I might find instruction and comfort from conversation with others; you were the means under God of first awakening me to a sense of the value of my soul—and to you, on those occasions, my thoughts constantly recur. M. H. S."

Another observes—

"I am thankful to God that I met with such a friend as you. M. H."

A third writes—

"Gloster County, Virginia, May 18th.

"My Friend and Brother:—I wish much to communicate freely with you concerning my spiritual warfare. Oh! it is a great blessing to have a brother in Christ to help me on in my Christian course. I shall be so strengthened by your advice, as well as edified. My Jesus, Master, is ever present with me, and very precious to my soul, but yet we must bear each other's burdens. I was, from a selfish motive, somewhat grieved to hear you had left this State. I hoped, while labouring in *our* part of our Lord's vineyard, I might be blest with meeting you, but have now given up all thoughts of it. But blessed be God, we shall, I hope, meet in our Heavenly Father's Kingdom, where we shall sing hallelujah to God and the Lamb, that sitteth upon the throne for ever and ever. At this very time twelve months, I was sitting under your preaching, and felt much spiritual happiness. Oh, that was a glorious season! I wish I could partake of the droppings of the Sanctuary at this time.

E. P."

The following extracts are from his clerical brethren—

"August 24th, 1822.

"I hope you will find it convenient ere long to visit that part of the country in which your labours were so much blessed, and where there are so many Churches, monuments of your zeal."

The same person again writes to him—

"March 4th, 1823.

"Rev. and Dear Sir:—Knowing with what great success, by the grace of God, you laboured in Jefferson and

Berkeley, for the advancement of religion and our Church, I have thought that you might, by epistle, give me such advice in divers matters connected with the discharge of my duties, as would prove to me of considerable advantage.

"That the Lord may bless your labours, and make you eminently useful in your present situation, is the prayer of your brother in the ministry,

CHARLES H. PAGE."

Relative to the Missionary Society, which he laboured so much to promote in Virginia, he receives the following—

"WINCHESTER, November 14th, 1822.

"Dear Brother :—I must tell you the good news of our little valley Missionary Society. Mr. Page has been to the western part of the State, under its auspices, for three months. During this time, he travelled about eighteen hundred miles, preached about eighty times, and baptized about fifty children."——"The statements were made at our late Association, where attended brothers Smith, Meade, Bryan, Lippitt, and Page. A part of the services were at Mill Creek, where you continue to be affectionately remembered. Indeed, the monuments you have left in all this part of the country will effectually prevent your memory from speedily fading."——"Believe me sincerely your friend and brother in Christ,

J. J. ROBERTSON."

His successor in Virginia writes—

"October 11th.

"Dear Brother :—As I fail in supplying your place in all respects, so do I especially, I fear, in a want of active exertion in the promotion of Societies and public Institutions.

BENJ'N. B. SMITH."

Another brother writes— "December 2d.

"It gives me pleasure, my dear brother, to see that you are not wearied with well doing. I see you very plainly in many of the operations now going on in Philadelphia. May God prosper you in every thing, is the prayer of your friend and brother, WILLIAM MEADE."

"New-York, March 2d, 1822.

"Rev. and Dear Sir:—I am very happy to hear, from more quarters than one, of your good prospects in St. Paul's, and pray God that the blossomings of which you speak, may result in much good fruit.

"New Churches, you say, are contemplated—I rejoice to hear it, and wish they may be instrumental in promoting the cause of *vital religion*."——"God grant that you may all be richly rewarded in the fruits of a faithful ministry here, and in the blessedness of his kingdom of glory hereafter.

Your's, affectionately,

J. MILNOR."

CHAPTER XVII.

HE PUBLISHES A VOLUME OF SERMONS—LIVING MANNERS—SECOND AND THIRD EDITION OF THE REFORMATION—ALSO THE HISTORY OF THE CHURCH:—EXTRACTS.

My brother appeared to be truly anxious that no means should be left untried for the promotion of the benefit of those around him. Soon after his settlement in Philadelphia, we find him frequently resorting to the press, that powerful instrument of good. And when we consider the multiplicity of his other engagements—the overwhelming concerns continually crowding upon his path, it is indeed matter of astonishment that so many volumes should be given by him to the public, within a few years.

An individual having imbibed very erroneous sentiments on the subject of the Trinity, my brother laboured much to convince him of his error. His mind, thus especially directed to that important subject, he was induced to deliver a course of sermons to his people. These he afterwards presented to the public in a duodecimo volume of one hundred and twenty pages, under the following title—

"*Jesus Christ and Him Crucified;* being a view of the Trinity, the Divinity of Christ, the Atonement, and the character and influence of the Holy Spirit; together with references to the great body of texts used by Magee, Simpson, and Jones. By the Rev. Benjamin Allen, Rector of St. Paul's Church, Philadelphia."

In the preface, he observes—

"This tract, for it is no more, is not designed for those who have leisure and ability to search larger volumes. It is merely intended as an aid to the humble believer, who wishes to know what are the plain words of the Bible concerning Him in whom it is his delight to trust.

"Men of study may find the references, which are subjoined, convenient, inasmuch as they point out nearly all the texts used by Magee, Simpson, Jones, and others, in discussing the essential truths treated of in this little Manual.

"May the Spirit of the Most High descend upon all who read.

"Philadelphia, December, 1822."

The following extracts, I trust, will prove acceptable. At the head of the first discourse he has this text—

"'*Nay, but O man who art thou that repliest against God?*' Rom. ix. 20.

"There is a disposition in man to cavil at every thing that opposes his darling lusts; hence the difficulty in receiving the doctrine of the Trinity. Those who believe that God was incarnate as an atonement for sin, must believe that sin is awfully malignant in its nature, and, by consequence, that they themselves are utterly vile. Those who believe it necessary that God, as a Spirit, should renew our natures, must believe that they are altogether depraved: and there are no two points of belief more humbling to the pride of the heart, or more opposed to the indulgence of transgression. It is, therefore, not at all surprising that some, rather than bow themselves in the dust, with the patriarch Job, and the prophet Daniel, rise up in their loftiness, and deny the Divinity of the Redeemer and the Sanctifier.

"They do not reject the doctrine of the Trinity because it is mysterious, for whatever is not disagreeable to their carnal speculations, they cheerfully receive: as for instance, the connexion between the human body and the human soul; it is utterly inexplicable—they cannot comprehend it, yet they receive it. They do not know what gravitation is, though they believe in it: They cannot find out the seat of thought, though they are sure of its existence. A blade of grass will puzzle them, despite all their philosophy: and, indeed, they receive many things far more difficult of comprehension than the doctrine of the Trinity. A perfect Unity is, itself, more incomprehensible, than a Trinity of persons in the Unity of essence." * * * * *

The text of his second discourse is—

"'*Who being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.*' Phil. ii. 6–7.

"The great truth contained in the text, is the rock of all our hopes. It is the fountain whence flow the streams of the waters of life to make glad our wilderness. The fact that there is a God, who is the creator and judge of all things, is calculated to give comfort to holy beings; but to us, who are transgressors, the mere annunciation of it is a revelation of terror. We cannot look on the Eternal One without seeing his justice arrayed against us. The greater his glory, the more are we overwhelmed. We need, then, a mediator to stand between us and His Majesty: One, more than a mere mortal like ourselves: One, more than even an angelic intellect; for he must be mighty to save—so powerful, that his plea shall be heard—so righteous, that he can impart to us righteousness. And, moreover, this mediator must have his greatness so veiled, as that we shall

be encouraged to approach him. If he be clothed in all the splendour of his power, we shall be as certainly consumed in approaching him, as in approaching the One who holds the rights of the Godhead. Glory be to God on high, such a mediator appears in the Lord Jesus Christ. Yes, as says our second article, in perfect accordance with the words of the text." * * * *

In his third sermon, he thus holds up conspicuously the plain Word of God—

"It would be easy for me, perchance, to amuse you, beloved hearers, with my own words; but I feel, that, in a subject of such overwhelming interest, it is better to lead you directly to the fountain of truth. Your souls are at stake. Unless you believe in the Lord Jesus Christ, you must be *damned*. Far away then, be all attempt to gratify. Rather would I present, against your doubts, your difficulties, and your unbelief, the artillery of Heaven. My days are wasting, and your days are wasting: soon must we stand before the bar where we must give account of our faithfulness. Let us then, in simplicity and godly sincerity, deal with your souls. The Bible, the Bible is our religion. From the plain words of the Bible let us delight to learn."

* * * * * *

He thus introduces his fourth discourse—

"Still do we linger around that delightful theme, Jesus Christ, and him crucified. Still do we station ourselves at the foot of his throne, that we may catch some glimpses of his glory, and obtain power to be transformed into his image. We are poor, suffering, condemned creatures—our minds can revolve no subject more calculated to comfort; for this blessed Jesus, it is said, has come to 'heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised, to preach the acceptable year of the Lord.'"

* * * * * *

"We have already employed the greater part of two sermons on the subject, and, instead of diminishing, the theme still grows upon our hands. Like a traveller, who, from a great distance, approaches some lofty range of mountains, they rise, and rise, and their summits, lost amid the clouds, seem to defy all attempts to explore them." * * * *

At the close of his fifth sermon, he observes—

"Who could have anticipated such an infinity of love? Had we been sent one unbroken phalanx to perdition, we should have been dealt with in righteousness: but, no—Heaven yields its Sovereign—Christ takes upon him our nature, 'that, through death, he may destroy him that had the power of death, and deliver them, who, through fear of death, are all their life-time subject to bondage.' Here we behold the anger of God against sin most awfully displayed, in the view of an astonished universe. We behold a monument reared to proclaim to all future eternity, that God will by no means look on sin without abhorrence. We behold Heaven re-peopled after the fall of a portion of its inhabitants, and by those who are roused to the very height of gratitude, and led to feel

"'Eternity's too short,
To utter all their praise.'

"We perceive the justice of God vindicated; the mercy of God flowing in unparalleled abundance; and the wisdom of God shining in infinite splendour. Glory be to the Father, and to the Son, and to the Holy Ghost."

He thus closes his sixth discourse—

"This doctrine, then, rests on an imperishable base, and we may take to ourselves the comfort of it.

"Has Jesus Christ risen? Then shall you and I rise, oh believers, from the dust of death. We see the grave before us, and it is painful to think of these active limbs

of ours being bound up in the winding sheet, and laid in the coffin. It is painful to think of their mouldering beneath the crawling worm: but Jesus is the resurrection and the life; he shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

"Are we, let me ask, well assured that we are true believers in him? A resurrection of the spirit must be experienced here, remember, before we can claim that character. Have we then been born of the Spirit? Having once been dead in trespasses and sins, are we now quickened through the power of Christ?

"If we have this hope, 'let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.' Let us live as those who expect to follow our Master through the grave and gate of death, to a glorious immortality.

"When our 'corruptible shall have put on incorruption, and our mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; the strength of sin is the law: but thanks be to God, which giveth us the victory, through our Lord Jesus Christ.'"

The same rich vein of Divine truth which characterizes and pervades the work, is truly prominent, even to the close of the volume.

He observes, "according to God's mercy, he 'saveth us by the washing of regeneration and renewing of the Holy Ghost.' We are washed; we are sanctified; we are justified in the name of the Lord Jesus, and by the Spirit of our God.—Ah, then, beloved hearers—the whole congregation—draw nigh to the fountain of the Spirit, and never rest, until you obtain its renovating impulse.

"Have you been enlightened? Have you tasted of the Heavenly gift? Implore the Spirit to lead, to strengthen, to comfort you. 'As many as are led by the Spirit of God, they are the sons of God.' The prayer of David, 'Take not thy Holy Spirit from me,' it becometh all to offer.

"Without 'holiness, no man shall see the Lord,' and the Spirit is the author of all holiness. Living in the Spirit, we walk in the Spirit, and do not fulfil the lusts of the flesh: we crucify the flesh with the affections and lusts;—we put off the old man which is corrupt; we adorn the doctrine of God our Saviour.

"Without the Spirit there is no comfort. Uphold me with thy free Spirit, we should continually pray. The love of God is shed abroad in our hearts by the Holy Ghost. The Spirit itself beareth witness with our spirit, that we are the children of God. The God of hope fills us with all joy and peace in believing, that we may abound in hope, through the power of the Holy Ghost.

"Without the Spirit, we can never overcome the enemies of our souls. With the Spirit, we are more than conquerors. We are strengthened with might, by his Spirit in the inner man."

In reference to this volume he wrote to me,—"We are bound to meet that enemy which is coming in like a flood." This sentence also unfolds his motive in the publication.

He observes— "January 28th, 1823.

"A second edition of my sermons is going to press.

B. A."

His next publication was a small volume of one hundred and eight pages, with the following title,—"*Living Manners, or the True Secret of Happiness,—A Tale.* Philadelphia, 1822."

His object in this work is to unmask the formalist and the worldly-minded, and to hold up in contrast, the character of true piety, and the loveliness of sincere devotion to God.

As to its execution, the following testimony, in a letter to my brother, is added—

"New-York, December 17th, 1822.

"Rev. and Dear Sir:—I have read 'Living Manners,' with great pleasure, of which, I take for granted, you are the author. Its design is excellent, and the body of the work well calculated to accomplish it.

"Accept my best wishes for your personal welfare, and what is equally dear to you, that of your beloved flock. I long to see you in the midst of mine. Believe me, dear brother, your's in the closest bonds,

JAMES MILNOR."

The following notice I find in Mr. Poulson's paper of January 8th, 1823.

"It is with concern and disappointment, that the author of this communication has, ever since the publication of a truly valuable little Tract, entitled—*Living Manners, or, The Secret of Happiness—A Tale*, looked in vain, into our public prints for its well merited eulogy and recommendation.

"The polished purity of its style; the correct and vivid delineation of character; the natural and interesting combination of incidents, and the chaste and just sentiments which it exhibits, render it, though small, a work of intrinsic merit, and well deserving general perusal.

"The language and construction are very similar to Cunningham's in his '*Velvet Cushion*,' '*World without Souls*,' &c., so well received, and justly approved by the public; and, being the production of a *native American*, it has a peculiar claim upon American patronage.

"To every serious and reflecting Christian, it must be truly acceptable; as the happy influence of religious education, the powerful and insidious operation of worldly objects, and their deleterious effect upon the higher ranks

of society, who are solaced by the enjoyment of ease and opulence, are, in this little work, most faithfully and forcibly portrayed.

"The only regret which, after perusal, arose in the mind of the writer of this notice, and the circle of friends to whom he read it, was, that it was *so short;* and it is sincerely hoped by him and them, and doubtless will be so by many other of its readers, that the author, known, it is said, only by the publisher, will either continue the narrative, or employ his pen, so pleasing and powerful, in the communication of moral and religious truth, upon some similar elucidation of its essential and all-important principles. A."

It is difficult to give an extract from the body of this work; but he has annexed to the volume an allegory so truly descriptive of *Living Manners*, in connexion with Heavenly objects, that I present it entire. This I find in the edition of 1822, but not in the edition which was stereotyped in 1828. The work itself was considered so useful, that it was circulated extensively by the American Sunday-School Union. And an additional thousand impressions have been obtained from the plates by that Union, since my brother's death.

"AN ALLEGORY."

"In the vision of my head, upon my bed, I beheld, and lo, a vast plain, in the midst of which rose a lofty mountain. On the summit of this mountain, was an inexhaustible fount of crystal waters, round which waved trees of the most luxuriant verdure, and flourished gardens of the most exquisite beauty. Every where breathed airs of delicious fragrance, and abounded all that could charm. The very atmosphere appeared to be celestial. Those admitted to dwell in the delightful region, seemed to have arrived at the fruition of their every desire, to repose in the posses-

sion of unmingled happiness. Oft, with united voice, they swelled melodious song; oft, in high converse, they partook of intellectual bliss. As they glided o'er the scene, every movement was harmony, every thought of joy.

"From the foot of the mountain, the plain spread far as the eye could reach, and every where was filled with inhabitants. In itself, it was a perfect barren, but it was fertilized by a multitude of little rills, flowing from the fount. Wherever they meandered, verdure and beauty smiled. On the banks of these, the people of the plain pitched their tents, partaking of the fruits that ripened around them, and drinking the waters sparkling at their feet. I perceived it was intended that those who partook of the stream, should acquire a love for the parent fountain, and a determination to travel towards it; and I saw, moreover, that the nearer they approached the mount, the larger grew every rill, the richer was its verdure, and the more precious its fruits. But a kind of perverse infatuation appeared to possess the multitude, insomuch, that, though it was known those who approached the mountain became more and more happy, the general disposition was to travel farther from it. Oft were messages sent, calling them to draw nigh, and there were among them, many whose special business it was to invite, but, such was the inattention, very few lent a willing ear. Sometimes the waters at their feet were suddenly withdrawn, and every thing around them began immediately to fade: still they would not travel upward, but remained, deploring their misery, and feeding on the recollection of their former joys; or else removed to the banks of some other rill, equally as uncertain as the one they had lost. There was a natural tendency in themselves to decay; all their pleasures palled upon the appetite, and became daily less desirable; and they knew, that if they approached the fountain, their joys would increase, and soon their youth would be renewed, and their happiness be made perfect:

still they clung to their surrounding possessions, though with a grasp every moment more feeble, until they perished utterly. Some there were, who acted more wisely. They set out to reach the mountain. These, at every step of their progress, gained an accession of pleasure. They were liable to be turned aside, and to settle down by the way, and a part suffered in consequence; but so long as they kept their eye steadily fixed upon their object, and undeviatingly pursued their course, so long they continued to make fresh attainments in substantial satisfaction. Sometimes, when they suffered their attention to be diverted, obstacles sprung up in their path, but, by fresh perseverance, they were able to overcome them. Sometimes a cloud would intercept their sight, but, by pressing on, they succeeded in piercing it. A secret strength appeared to be dispensed to them, as they proceeded onward; a strength proportioned to their earnestness in desiring it. The further they went, the more facilities they discovered, and the more easily they progressed. Sometimes the stream at their feet would falter, or would fail; but this only drew them nearer to the fountain, and they always became richer by their loss. As they drew nigh the mount, the attention of those who dwelt on its summit, became more fixed upon them. Some of the happy number descended to attend them. These glided around the travellers unperceived, watching over, and ministering, when they knew it not, and at length, bearing them rejoicing to their companions above, where they were welcomed to that rest, which remaineth for all who will imitate their example."

In 1823, my brother was induced to publish a second edition of his Abridgment of Burnet's History of the Reformation. With reference to its introduction into schools, he also issued a third edition in a smaller form and more inferior execution, about the same time. Both of these were published by E. Littell.

The following is added to the preface—

"In presenting a third edition, the author of this Abridgment desires to express his sense of obligation to the numerous friends who have favoured the work with reviews, and improved it by useful suggestions.

"Philadelphia, February, 1823."

He writes to me— "September 22d.

"Dear Thomas:—Cannot you circulate some copies of the History of the Reformation, school edition, in Sunday or day-schools? I need the help—I have been induced to publish for the good of the Church: and am not helped out. They are certainly wanted in your country.

"Truly, your's, B. A."

His mind was also early directed to the publication of his History of the Church, as appears from the following to him—

"Boston, September 3d, 1822.

"Rev. and Dear Sir:—I hope you will be encouraged to undertake the work of which we spoke. There is certainly no good general history of the Christian Church. Facts are bent to the support of theories, both in Mosheim and Milner. It will therefore be a work of much greater labour to you, to compare the several histories together, and give an unbiased narrative, than that which you have so well accomplished. But though arduous, I need not add that it will be profitable to you, as well as to the Church."—"I am, with great respect, Rev. and dear Sir, your affectionate friend and brother, SAMUEL F. JARVIS."

The work above alluded to, my brother published in 1823, with the following title—"*History of the Church of Christ.* By the Rev. Benjamin Allen, Rector of St. Paul's Church, Philadelphia."

In order to place the work within the reach of all, it was

issued in numbers, of near fifty pages each, at twenty-five cents per number. It finally formed two volumes, octavo, of upwards of four hundred and eighty pages, each.

He thus dedicates it—

"*To the Young*, with earnest prayer that they may be led to seek first that Kingdom, to the possession of which is annexed the promise of all things, these pages are most affectionately dedicated by their friend, B. ALLEN.

"Philadelphia, 1823."

The following is the

"*Preface.*—The urgency with which the author of these pages has been solicited to venture upon their preparation, would not have weighed with him, had it not been for the hope, that they might prove in some degree, instrumental in advancing the cause of the Redeemer.

"A plain narration of the prominent events that have occurred in the progress of the Church of Christ, is certainly calculated to benefit. Every member of a community, called Christian, is interested in those events, and every mind that can be brought to contemplate them, must receive an impression of the value of the Gospel, and of the importance of cherishing it. As we behold principles in action, and, as it were living in the conduct of multitudes through successive centuries, we learn how to appreciate those principles; as we mark the constant rise of the Sun of Righteousness, and the melting away of the transient clouds, which, from time to time, sought to obscure it, we feel how sure are the promises of God, and how futile the attempts of error. The song of triumph flowing from the lips of an army of martyrs, encourages us in our pilgrimage. The moral loveliness displayed in the lives of the faithful, calls upon us to be holy. We see the power of Divine grace, and learn how to seek it. We

perceive the preciousness of the Word of Revelation, and learn how to prize it. Such a narration may prove especially useful in these days of spiritual enterprise, when the arm of the Lord is made bare for the destruction of heathenism, and the light of truth is diffusing itself with unparalleled triumph. The soldiers of the King of kings, now in the field, may certainly gain knowledge from the story of those who have gone before them in the war.

"And will not every father of a family wish his children to know something of the history of the Church, as well as of the history of Rome or of England? Glorious indeed are the efforts making for the instruction of the young: may this work be numbered among them."

I feel constrained to give a few extracts from the body of the work, with reference to usefulness, especially some of the overflowings of my brother's mind and heart.

He thus speaks of the introduction of the Gospel into Europe—

"And a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him saying, 'Come over into Macedonia, and help us.' This call to a portion of the Gentile world, still farther from Judea, was obeyed. 'Immediately,' says the inspired Luke, 'we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them. Therefore, loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony.'

"Blessed voyage for the land of our fathers! This is the first account we have of the planting of the standard of the cross in Europe. It is not improbable, that during the previous dispersions, individual Christians had travelled

even to the mistress of the world; but Paul and Timothy are the first we read of coming with apostolic authority to lay deep the foundations, and rear high the arches of the Gospel Church. A brighter light than that of science now approaches the shores of Greece. A nobler triumph than those of the Cæsars is now entering the dominions of Rome. Long had the night of superstition held its sway."——— "Now the prophecies were fulfilling—the glorious renovation seen by Isaiah was beginning to appear—the wilderness and the solitary place were preparing to bloom."

In another chapter he observes—

"*Paul truly Great.*—For the mere soldier who is capable of noble daring, or the senator who fearlessly maintains his people's cause, we feel a deep interest. Why is it that our admirations are so usually allowed to pass by Paul, the apostle, or if they fall on him for an instant, to be transient in their stay? Is he less than a Cæsar, a Chatham, or a Washington? Was his mind less vigorous, or his erudition less extensive? Was his energy less bold, or less persevering? Was the path he trod less important, or were the enemies he fought less mighty? Were the consequences of his conduct less conspicuous? When he shook to their foundations the superstitions of Greece, and gave a mortal thrust to the idolatries of Rome? When, wherever he went, he was the liberating angel to the energies of the mind, and the purifying guide to the affections of the heart? When, in the might of his Master, he raised the nations from the dust, and elevated their views, above all Greek, above all Roman fame? When, through the power of the Spirit, he achieved liberty, not only temporal, but eternal—severed, not merely the manacles that held the body bound, but those that wrapt the soul? Surely, in contemplating his progress, we may well admire: In seeing him pass into the dungeon, we may well weep:

In observing him before the courts of rulers, we may well be interested: In reading the result of his labours, we may well be fervent in the expression of our gratitude. Were our eyes perfectly enlightened, we should see in Paul a hero as far superior to all the champions of earth, as spirit is superior to matter: we should behold the consequences of his victory stretching forward throughout eternity, and the trophies of his labours shining bright around the throne. Yes, we should see him standing in his place a worshipper on high, and as he casts his crown at the feet of his Redeemer, we should behold a multitude which no man can number, praising that Redeemer for him as an apostle."

It is profitable to observe the unfoldings of the character of those holy men who were first commissioned to preach the everlasting Gospel. I, therefore, place here the following circumstance which is related of John the Divine. We behold *him*, who was so truly amiable and lovely in the characteristic feelings of his soul, undauntedly pursuing the path of duty in the face of danger, and stamping an inestimable value on *one immortal spirit*.

"At one place in his tour, observing a remarkably handsome young person, he warmly recommended him to the care of a particular pastor. The young man was baptized, and for a time lived as a Christian. But being gradually corrupted by company, he became idle, intemperate, and at length so dishonest, as to become a captain of a band of robbers. Some time after, John had occasion to inquire of the pastor concerning the young man, who told him that he was now dead to God, and inhabited a mountain over against his Church. John, in the vehemence of his charity, went to the place and exposed himself to be taken by the robbers. 'Bring me,' says he, 'to your captain,' who beheld him coming. As soon as he knew the apostle, he

was struck with shame, and fled. The aged apostle, following him, cried, 'My son, why flyest thou from thy father, unarmed, and old? Fear not, as yet there remaineth hope of salvation. Believe me, Christ hath sent me.' Hearing this, the young man stood still, trembled, and wept bitterly. John prayed, exhorted, and brought him back to the society of Christians; nor did he leave him till he found him fully restored by Divine grace."———

"When this ancient servant of God became unable to say much in the public assemblies, his constantly repeated sermon was, 'Little children, love one another.' He was spared to the advanced age of one hundred, the lovely pattern of every thing excellent.

"Is there a young man reads this page? Go thou, and by the grace of God, become like him."

My brother observes, in the chapter headed

"*Commodus*.—The honours of this world are evidently of little value in the eye of the Almighty. He permits them to be enjoyed by such weak, and, sometimes, by such brutal beings, as are a by-word among nations. 'The lust of the flesh, the lust of the eye, and the pride of life,' certainly then, do not become us. Our anxieties ought to be fastened on nobler objects. If wealth and temporal distinction were the choicest gifts, we should not see them in the possession of a Nero, or a Marcus Aurelius: We should not see an Ignatius and a Polycarp suffering, while a heathen is emperor. Of all the tyrants that have disgraced the human form, Commodus, who, in the year 180, succeeded to the government of the world, was the most gratuitously savage."—"And yet this man, who slew his subjects for amusement, was, by the overruling power of Providence, made to allow the Christians a respite. So true is it, that the hearts of all are in the hands of God,

and that none have any reason to fear who are under his protection."

The following is important in this age of awful departure from the truth—

"The heresies of the second century were neither numerous nor important. *A denial of the Deity of Christ could not find any patron within the pale of the Church, for the first two hundred years.*"

Again:—"No fact in church history is more certain than this, and the demonstration is clear from thence, that Socinianism, in the year 269, was not suffered to exist within the pale of the Christian Church. I use that term, because it is now well understood. 'We believe,' writes Felix, the successor of Dionysius of Rome, 'we believe that our Saviour Jesus Christ was born of the Virgin Mary; we believe that he himself is the Eternal God and the Word, and not a man whom God hath taken into himself, so as that man should be distinct from him: for the Son of God being perfect God, was also made perfect man, being incarnate of the virgin."

"EIGHTH CENTURY."

"The two evils which have risen to view during the last century, will not soon be paralleled. The papacy, gathering its foul exhalations to quench the light of truth; and the imposture of Mahomet, like a cloud from the bottomless abyss, withering, wherever it falls, with instant desolation. Both alike prove the corruption of the human heart, and the importance of relying alone upon Him, whose promise still is, the gates of hell shall not prevail. Both the eastern and the western Churches given up to darkness! the whole orb of Christianity! But the *Lord reigneth.*"

"THIRTEENTH CENTURY.—*Waldo and the Waldenses.*"

"We are approaching the dawn of a brighter era, and it becomes us gratefully to contemplate its commencement.

Enjoying the pure light of the Gospel, we ought frequently to look at the trials and the efforts of those who were the instruments of preserving for us that light." * *

The following suggestions of the thirteenth century, should not pass unnoticed in this age of fashion and dissipation—

"Against the disorders of taverns, and the mischief of dancing, they are exceedingly severe. Remark one sentence: 'They, who deck and adorn their daughters, are like those who put dry wood to the fire, to the end that it may burn the better.' A tavern is the fountain of sin, and the school of Satan." * * * *

It is astonishing to what an awful extreme the sale of pardons and indulgences was carried in the sixteenth century. Well might the soul of Luther be aroused to take the lead in the work of reform.

My brother thus closes the second volume—

"We behold abundant proofs of the faithfulness of our God, as we contemplate his presence with his Church. He has permitted her to pass through various trials, but his own right arm has always defended her. In the storm of heathen persecution, he supported and strengthened his people. Amid the insidiousness of heresy, he raised up firm defenders of the truth. In the darkest periods of popery, he was not without tens of thousands who refused to bow the knee to Baal. The valleys of Piedmont bore testimony to his love. When corruption had run its course, and, as is always the case, when it is permitted so to do, had displayed its deformity, he gave to shine like stars to a midnight sky, Wickliffe, Cranmer, Luther, Calvin, and all those who revealed the long hidden light of truth. He has preserved his cause even amid the errors of his servants, and in these latter years, he has so poured out his Spirit from on high, and so aroused and directed the energies of Christendom,

that he has added proof to promise, that all shall know him, from the least to the greatest. A view of the progress of the Church, gives us at the same time, the strongest evidence of the depravity of man. Who, that sees the corruptions men have introduced; who that marks the errors with which they have deformed the fair aspect of truth; who that reads of the massacres and inquisitions of Rome, of the intolerance of the Protestants, of the attempts to deny Christ's essential glory; who that reads of these, but must confess that man is desperately wicked?"

My brother, in his benevolent labours, had wheels within wheels, and endeavoured to accomplish a variety of good, by one effort. In the publication of the Church History, his object was, not only to promote the cause of the Redeemer, but a secondary consideration is displayed in the following notice to the public, by Mr. E. Bacon, into whose hands my brother had thrown the work for publication.

"The publisher is unwilling to obtrude his private concerns upon the attention of any, but he feels that an additional interest will be excited in every benevolent mind, when informed that he has obtained of the Reverend Author, permission to publish this work, in order that he may provide for the education of his children."

CHAPTER XVIII.

CLERICAL PRAYER-MEETING—PROMOTES THE ERECTION OF ST. ANDREW'S CHURCH, PHILADELPHIA; ALSO ST. MATTHEW'S CHURCH, FRANCISVILLE.

My brother endeavoured to break down the middle wall of partition, which separated the different portions of our Church. By his conciliatory manner he so far succeeded, that the brethren in Philadelphia were enabled to act more in concert in the promotion of the common cause of their Redeemer. For some time, they assembled once a week in each other's houses. On these occasions they engaged in prayer, and listened to an essay on some branch of clerical duty. Thus they pursued a course well designed to unite brother to brother in closer bonds, and to excite each other to love and good works.

My brother's views and labours were not confined to the particular Church of which he was Rector; he also displayed an anxiety to promote the cause of Christ, the cause of the Church throughout the City, the Diocess and the World.

As the necessities of the Church in his immediate vicinity arose to view, he not only endeavoured to direct and animate the efforts of his fellow-labourers, but he strove to enlist for that field, the labours of faithful brethren from other quarters.

As early as the spring of 1822, we find him actively engaged in endeavouring to direct the attention of the Rev. Gregory T. Bedell to Philadelphia; this appears, by letters

received from him, in answer to my brother's solicitations. Mr. Bedell was at that time pastor of a Church in Fayetteville, North-Carolina, and contemplated a removal from that climate, in consequence of the health of his wife.

My brother's first object was, that Mr. B. should receive a call to fill a vacancy then existing in the city. As this was otherwise filled, he proposed that Mr. B. should give his labours to the erection of a new Church in the city. From the first, Mr. Bedell was pleased with the prospect of a location in Philadelphia, though he had invitations to settle in other places.

My brother's movements, and the true state of the case, may be more distinctly discovered, by the following extracts of letters to him—

"FAYETTEVILLE, March 26th, 1822.

"Rev. and Dear Brother:—I received your's this morning, mentioning the appointment of Mr. D. The mere assistantship to the Bishop, is not a situation which I should have particularly desired. I should, however, have been pleased with a residence in Philadelphia.

"You speak of an effort to build one or two new Churches. I would suppose there might be room for them in Philadelphia, but as to their ever being built, is quite another matter. Episcopalians generally have the reproach of being backward, and they have not the zeal and activity of other denominations, who seize on every opportunity. I hope it will not always be so. It is my intention, God willing, to be in Philadelphia on the first or second Sunday in May, and as I probably shall not find a situation altogether agreeable to my feelings immediately, I should be willing, after I have placed my family at Hudson, to return and spend a few weeks with you, for the sole purpose of giving what portion of leisure I may be master of, to the furtherance of any views in Philadelphia, which the friends of the Church may deem important. And whether it should ulti-

mately be of any benefit to myself or not, it would gratify me to assist, by any means in my power, the establishment of a new church. I would be willing to go so far as to promise, that unless I should be engaged, and receive a call elsewhere, I would render such occasional assistance through the summer, as might tend, through the blessing of God, to the general good. Write to me, and let me know more distinctly what the views of the people are, in reference to any new establishment. Your affectionate friend and brother, G. T. BEDELL."

After Mr. Bedell had relinquished his charge, he again wrote to my brother, from Virginia—

"RICHMOND, April 29th, 1822.

"Rev. and Dear Brother:—I am now, according to my uncle's request, supplying his pulpit, during his Episcopal tour in North-Carolina, but shall leave here, God willing, on Wednesday, the 8th of May, and if prospered in our journey, shall be with you on Saturday, the 11th. I shall make every possible effort to accomplish this object."——"Your kind invitation to take up our abode with you during our short stay, will be gratefully accepted, provided it will not put you to inconvenience, as you must recollect my family is considerable. I charge you to be candid and tell me, if we are likely to expose you to any inconvenience. We shall stay in Philadelphia, if advisable, eight or nine days. I shall then place my family in Hudson, and return to Philadelphia, or not, as may be the subject of future conversation.

"Your friend and brother, G. T. BEDELL."

Mr. Bedell came on to Philadelphia, and, with his family, was received at my brother's, where they remained some weeks. After Mr. Bedell had preached, my brother suggested to some of his friends, the importance of retaining Mr. B. in the city, and the necessity of immediate arrange-

ments being made for that purpose. The suggestion was received by them with astonishment, and it was considered as next to impossible for any thing effectually to be done. My brother, in a very prompt and decided manner, answered, *It can be done, it must be done, a meeting must be called.* He induced a few to assemble together, to talk over the matter. Appearances, however, were unfavourable, all hearts were discouraged, except my brother's: even Mr. Bedell was unwilling to pursue the object further, and anxious to proceed on to the North. But my brother constrained him to remain.

Finally, on Wednesday evening, May 15th, only four days after Mr. B.'s arrival, and at the close of the Wednesday evening lecture, when Mr. Bedell had preached in St. Paul's Church, my brother assembled a few of his friends in the small room under the pulpit, and induced them to view the subject in all its bearings, and at once to draw up and sign a call to Mr. Bedell for one year, obligating themselves to pay him twelve hundred dollars; though at the time, they really knew not where it was to be obtained; but persuaded that the cause was the Lord's. Mr. Bedell accepted this call.

Shortly after this decisive movement, another meeting was called, when sixteen individuals obligated themselves, each to raise five hundred dollars towards the erection of a new church. One of the gentlemen who was enlisted in the above engagement informed me, that when my brother called upon him, and urged him to make himself responsible for five hundred dollars, his situation was such, that he positively refused. The subject was so pressed upon him, however, and my brother promising to see that he was not injured, making, in fact, himself responsible for the amount, the gentleman finally consented.

Another circumstance in connexion with this astonishing movement, was, that among the conspicuous individuals

in this scene, there were but two men of capital. But this was indeed the Lord's work, and he was carrying it on by his own means.

My brother was thus made the instrument, against a strong current of opposition and conflicting interests, of urging on this work step by step, until he saw the house of God rising to its completion.

In this whole work, the pure disinterestedness of my brother's soul was ever prominent. Some of the ardent friends of St. Paul's Church, not taking with him that enlarged view of the subject, were induced to remonstrate with him. They observed, why Mr. Allen, you do not consider what you are doing! If this work goes on, you will injure yourself, and St. Paul's Church will go down! My brother answered, "*I am persuaded that there is a work for Mr. Bedell to do here, and if my Redeemer's kingdom is advanced, what matter how soon I fall?*"—Yea, the love of Christ constrained him, and he cheerfully gave up his bosom friends to the work. May the Lord be praised for influencing the hearts of men to engage in this, *his own good work;* for this Church, St. Andrew's, is now one of the most prominent in Philadelphia, for the number and respectability of its worshippers; the number and spirituality of its communicants; the number and prosperity of its Sunday-schools, and the amount of its contributions to benevolent objects. The pastoral concerns of the Church are still under the direction of Mr. Bedell.

I annex the following extracts from Mr. Bedell's letters to my brother, as they display other difficulties which arose in the way of the movements in Philadelphia; and as they unfold some of the feelings and views of Mr. B. on the occasion. He wrote—

"New-York, May 27th, 1822.

"My Dear Brother:—After a very pleasant journey, we reached here on Saturday by 10 o'clock; and we had a very

disagreeable scene to pass through, when my father learned that I had determined to go to Philadelphia. At nearly the age of the good old Patriarch, and in a similar state of feeling, he was almost ready to say 'all these things are against me.' I trust, however, that he will find, as did the Patriarch, that God orders his dispensation for the best.

"The only fear that is entertained on any hand by my friends, is, that those engaged may get *lukewarm* and not go on. I do not fear it myself; and under God, I am perfectly willing, in their good faith, to cast in my lot among them. I would say again, that it is extremely important that no time should be lost in commencing. The Lord be with you. Your friend and brother, G. T. BEDELL."

Two days after the above, Mr. B. again writes—

"New-York, May 29th.

"Rev. and Dear Brother:—I have just received your's, and am glad that all things go on well. I am afraid that there will be a stronger opposition in Philadelphia than we had imagined. I was in company this morning, where I heard that Bishop Hobart had expressed himself in terms of disapprobation of my conduct in Philadelphia, founded on some notice he had received from Bishop White, either by message, or by letter, I could not learn which. It was stated that Bishop White had been entirely neglected on the subject—not consulted at all, and that he felt very much surprised."—"With the respect which I have always had for Bishop White, I should be very sorry that he should be unfavourably impressed towards me, because it is my intention to deserve, and my wish to have, the good feelings of the Bishop and all his clergy.

"I mentioned to Bishop White, that not having received my letters demissary, I did not feel justified in saying any thing to him; and it was my intention, as soon as I should receive my letters, to give them to him, and then, (as only

then I could,) put myself under his direction. If you could feel justified in speaking to him on this subject, it might be of use, as it is one of my most earnest desires, that I should not come to Philadelphia under any disadvantages.

"You are at liberty to make use of my remarks to Bishop White, if you see fit. Your affectionate brother,

G. T. BEDELL."

The following testimony to the intimacy which subsisted between Mr. Bedell and my brother, and the candour and piety of the former, I cannot withhold—

"Hudson, June 29th.

"My Dear Brother:—I find an advantage in another point of view. While in Philadelphia, my mind was so engrossed by the new Church, that I have reason to fear too much selfishness mingled with my feelings, and that the glory of our blessed Master was not the feeling so entirely predominant as it ought to have been. I have more time and more disposition for examination, and I trust that my residence here a short time, may be of advantage, not more to body than to spirit. How hard it is to bring down self at the foot of the cross. What a contemptible ambition it would be, to be merely desirous to be Rector of a fine Church in Philadelphia. I do feel that I have a much nobler ambition than this, and I desire to be instrumental in bringing some souls to Christ, and I pray against the leaven of pride and selfishness, which are thorns in the sides of, I fear, too many. May God of His grace, make me to feel what a poor vile thing I am, that I may always know my place. Your affectionate brother in Christ Jesus,

G. T. BEDELL."

In another letter to my brother, Mr. Bedell observes—

"In the direction which I left with Mr. Thackara, for the inscription on the corner-stone, I mentioned, that among the articles which would be deposited, was your address."

The following is a copy of the *Address*—

"We are assembled to commemorate no deeds of wo, to give origin to no column, which, as it rises to the clouds, shall tell of tears, of groans, and slaughter. We are laying the foundation of a triumphal arch, it is true, but on that arch are to be inscribed the victories of Jesus. Yes, here, as we hope, shall a temple rest, which, as it stands amid the lapse of time, shall echo on that glorious Gospel—'So God loved the world, that he gave his only-begotten Son, to the end, that whosoever believeth in him, might not perish, but have everlasting life.' The meek, the mild, the merciful religion of our Immanuel, here shall have a home. Within these walls, ascending to our view, shall many come, from the din of a careless world, to listen to the warnings of the sacred page; the influences of the Spirit shall here, as we trust, descend, to convince them they are sinners: the cross of atoning Calvary shall here, we believe, be revealed, to publish forgiveness; and the prayer of acceptable devotion shall here, as we hope, be offered, through a Redeemer's merit.

"And is not this a deed of gratulation? We are disposed to rejoice when health pervades our city, and smiling contentment sits within our peaceful dwellings; and shall we not, fellow-citizens, rejoice, when another is adding to our tabernacles of piety? Oh! methinks there are bright ones hovering round, who contemplate this scene with transport. They, from their bowers of rest, came heralding the new-born Saviour; they, o'er the spot of his sepulchre, waved their silvery wings; there is joy among their hosts at the repentance of a single soul, and, think you, this event is by them unnoticed? Here, when the Redeemer was revealed—here waved a heathen forest: here, for the lapse of long, long centuries, here was the home of spiritual night: no Bible shone to dissipate the gloom; no day-star rose to tell of heavenly hope; from the cradle to the grave,

the untutored native went, without a preacher: but now the bloom, foretold by the prophet, is flourishing; the sweet stillness of the holy morn beholds our multitudes crowding their numerous sanctuaries, to pay their homage to the Babe of Bethlehem. And, think you, that angels do not rejoice, as, in this congregating hour, we lay our corner-stone? Oh, yes—those celestial visitants will here wait, and here watch, and here minister. They will abide unseen, within these rising walls, to catch the first notices of the renewing spirit, and fleetly bear the tidings to the hosts above, of another, and another, and another penitent. And shall not we be glad? Is there a soul here present, without one taint of sin? Let him, if he choose, withhold his voice of joy. Is there a creature of the dust who has never tasted sorrow? He may, if he please, refuse to join the angels. Is there a mortal here who has made an agreement with death? He too, may call home his accents from our song of gladness. But all who feel as sinners ought, must raise an hallelujah for another Bethel.

"Tell me, what is it speaks the improvement of a city? What constitutes it brightest ornament? What proclaims to the passing stranger, an advance in all that is desirable? Surely not a crowded mart, for there may reign unrighteousness;—not the elegance of private dwellings, for there may rest luxury; nor yet battlements proud towering to the sky. We go among the ruins of Athens, and we gather up her glories, and we read her monuments, and we wonder at their beauty. But of what do they tell? Of Venus and of Bacchus. We are overwhelmed by the magnificence of Babylon, as it shines on our view from the historic page; we are astonished at the grandeur of Rome as we spell out her storied columns; but are they not heralds of superstition and of blood? The true record of a city's greatness, is the array of her temples of devotion, where the name of Jesus is repeated, and the lessons of Jesus are read, and

the praise of Jesus is echoed, and to the Father, the Son, and the Holy Ghost, ascends the clouds of incense. There is the fountain of justice—thence go forth the streams of piety. A mild light beams from those altars, to shine through all the surrounding habitations. There are the young trained to holiness. There are the aged counselled to faith. There are children and children's children.—Yes, fathers and mothers, there shall our children, and our children's children, follow our footsteps, and occupy our places, when we shall be dwelling with the clods of the valley. There shall they learn the precepts we have learned, and there shall they be fitted to join us in our rest. Rather let the traveller from the shores of Europe, when he comes to scan our character, return to tell of our places of prayer, than our palaces of luxury. The former are a nation's bulwark, the latter a nation's ruin.

"A word, and I have done. The influences of the Spirit, and they alone, can make this work redound to the Redeemer's glory. The influences of the Spirit are given to fervent prayer. We ask you, then, one and all, to continue to present your supplications, that the priests who here, from time to time, shall minister, may be clothed with salvation; and the people who here, from time to time, shall worship, may be adorned with righteousness, and that, in the great final day, when the records of this temple are unrolled before the judgment-seat, it may appear that very many have found it 'none other than the house of God, and the gate of Heaven.'"

The Editor of the Philadelphia Recorder, in noticing the consecration of the Church, observes—

"The rapidity with which this structure has been carried up, is remarkable. The corner-stone was laid in September last. Nine months ago, the stone which forms part of the fabric, was unquarried—the bricks were unburnt—the

wool, out of which the lining of the pews has been made, was on the back of the sheep."

From the Report of Bishop White to the Convention of 1824, we learn that, on the 31st May, 1823, he "consecrated to the service of Almighty God, St. Andrew's Church, in the city of Philadelphia, and preached on that occasion."

I also add the following, which was found among the papers of 1823—

"My Dear Brother Allen:—As the prime mover, and, under the blessing of God, I may say the builder of my Church, I know none other so fit to take charge during my absence. The lecture on Tuesday evening next, at 8 o'clock, I hope you will not fail to see supplied: you can either give notice that it will be regularly continued, or put it off for a fortnight."——"Send a line to Hudson, should any thing important occur.

"I remain your friend and brother,

G. T. BEDELL."

A second Church was set in motion. My brother succeeded in establishing as a missionary station, Francisville, in the vicinity of the city. The Rev. Norman Nash was the Missionary. In order to support this mission, my brother organized a special Female Missionary Society: it was chiefly composed of the members of his Bible-class. The plan of this society was to support the Missionary; and all money raised, over and above his support, was to be applied to the erection of a church at the station. By the blessing of God, the society was so prospered as to persevere in their work until the church was completed, and delivered up into the hands of a Vestry. It was finished off with benches and not pews: thus it was peculiarly designed for the accommodation of the poor.

Mr. Nash continued faithful to the mission till the Church was organized and a more important field was presented.

The building was consecrated in June, 1824, by the Right Rev. William White, Bishop of Pennsylvania. At the conclusion of the exercises, my brother addressed the people.

A portion of the profits of my brother's Sermons on the Trinity was also given to the above object. An individual having disposed of a number of copies, gave him the money; he received it, and then returned one-half the amount to the person, with the request to give it to St. Matthew's Church in that person's name. This little incident shows that in every way he was labouring to do good, and also that he was not so anxious to be known in the work.

Besides his other publications, he very much promoted the publication of a small religious paper, entitled the "*Church Record.*" It appears that the object of this publication was the promotion of the cause of the Church and Missions; and the immediate profits of the work to be devoted to missionary purposes. The editorial duties of this paper ostensively devolved upon a few of the clergy of Philadelphia, but it is manifest that my brother was prominent in the active duties.

He wrote to me— "September 18th, 1822.

"Dear Thomas:—It would have given me great pleasure to have visited you and witnessed your consecration," (a new church in my parish) "but my duties were too numerous, and really from the formidable array presented in your list of expected clergymen, it needed not my presence. Some other time my visit may do much more good. And now I congratulate you, and hope you may have the joy of

seeing many profiting within those walls. Will you do me the favour to send immediately a notice of the consecration, that I may publish it in the *Record?* And seriously, Thomas, I would urge this publication on your attention for various reasons :—1st. *Intelligence*, what the Church is doing, and of her wants, circulated among your people, is calculated to attach them much more, and to arouse them to action. The Repertory circulate for essays—'tis good ; but facts, the Record will give, and *every week*, for one dollar."———" This little work will prove a great weapon.

" 2d. For the love of souls. We wish, by circulating information, to arouse the people to act for Missions : and unless you ministers will aid us, we can do nothing. Dozens of the publications of others are scattered abroad, and we must be very active to spread our intelligence. You will get all the facts *earliest*, and your people. The back numbers will be sent to all.

" Truly, your's, B. ALLEN."

November 7th, he again wrote—" The Church Record becomes more interesting. We have made some exertions here. I suppose 'tis sent you."

A clergyman wrote to my brother from the western country—

" August 24th, 1822.

" Since I left home, for I am now upon a missionary tour through the western part of this state, I met with a work published under your direction, called the Weekly Record, if I mistake not. This I read with much pleasure—the information as to the state of the Church, in different parts, being new to me, and unexpected.

" Your's, Sir, very sincerely in the Lord,

CHARLES H. PAGE."

I also add the following testimony—

"PHILADELPHIA, October 28th, 1822.

"Rev. and Dear Sir:—My principal object in writing this letter is to request you to have the copies of the Record sent to ——. As you have taken much pains with this publication, and as its success very much depends upon the punctuality with which subscribers are supplied, I hope you will endeavour to impress upon Mr. L.'s mind, the importance of attention to this subject.

"Your brother in the Lord, affectionately,

GEORGE BOYD."

The publication was on April 5th, 1823, superseded by a paper of a much larger size, entitled the "*Philadelphia Recorder*." The editors, in their introductory remarks, observe—

"Some few of the clergy of the Episcopal Church, residing in this city, undertook the editing of a little weekly paper, entitled the 'Church Record.' This, however, is found to have been conducted on too small a scale, to give that general satisfaction which was desirable; but the success of which has emboldened the present editors to undertake a much larger work, suitable to the exigencies of the times, and the loud demand of Episcopalians for information in those particulars of interest, which attach either to he welfare and prosperity of their own Church, or the general advancement of that 'knowledge' which one day is to 'cover the earth, as the waters cover the sea.'

"They further observe, that this change was also '*hastened*' in order to afford a means of relief to their publisher, who had lost the 'greater part of his property' by fire."

They thus conclude—

"We feel that we stand on elevated ground, and that our readers will be satisfied with our motive for the publica-

tion, and that they may be induced to promote its circulation where they may feel perfectly assured, that sympathy for the sufferings of our fellow-citizen—love for our Church —and an ardent desire to be even, in any limited degree, instrumental in advancing the interests of the Redeemer's kingdom, have been the motives, the sole motives of bringing into their notice, the '*Philadelphia Recorder.*'"

This paper continued under the editorial direction of a number of the clerical brethren, as a Committee of Publication, until January 17th, 1824, when it was placed under the exclusive management of the Rev. E. R. Lippitt. From him, it finally passed into the hands of the Rev. G. T. Bedell; also the Rev. B. B. Smith, and it now has the exclusive labours of the Rev. George A. Smith. Thus, while other publications have risen and fallen, this still lives, and now looks forward to a more extensive circulation and increasing usefulness.

Here, therefore, is another prominent evidence of the success of my brother's efforts to do good, as he was the first mover in the work; and ever stood ready to sustain its operations in times of difficulty. I am informed, that even the Recorder itself would have entirely failed at one period, had it not been for his timely and decided interference.

CHAPTER XIX.

PROMOTES SOCIETIES IN HIS OWN CHURCH—PUBLIC LECTURES—GENERAL MISSIONARY AND BIBLE SOCIETY—PROVIDENT SOCIETY—PUBLIC SCHOOLS.

My brother not only devoted *his* every faculty to the promotion of the objects before him, but he endeavoured in some way to enlist the efforts of all around. We thus find him continually engaged in the organization or promotion of various benevolent societies.

In his own congregation, he devised a number of plans of usefulness. He formed a Tract Society, for the circulation, chiefly, of the Homilies of our Church. He considered it an important object to bring prominently before the minds of Episcopalians, the peculiar doctrines of the Gospel, as they were held by the Reformers.

By the Report of this Society, made at their annual meeting, in April, 1824, it appears that they circulated during the year "more than one hundred thousand pages of tracts. When we reflect that these tracts are, in a great measure, the Homilies of the Church, and the lives of her Reformers, we cannot but hope, they will prove eminently useful."

Respecting this society, and other movements among his people, he writes to me—

"Philadelphia, November 7th, 1822.

"Dear Thomas:—My duties are numerous. Oh! for grace to perform them. Pray for me, I beseech you, that

satan do not gain any advantage over me. We have a Tract Society in the Church, which has published, besides three Homilies, the life of Hooper, of Wickliffe, of Latimer, and an Address on going to Church; twelve hundred pages for a dollar. These are particularly useful. A Pilmore Society exists also, for educating young men to the ministry of the Gospel; has one on hand aiding, and another in view.

"The teachers who attend the white Sunday-schools, have established two for blacks, with one hundred and fifty scholars: also one on Friday night for teaching women of colour the principles of the Gospel. A Bible-class for young ladies, one hundred and fifty—and one for young men exists, extremely beneficial. On Wednesday night, lecture on Psalms—three times on Sunday—on S** ** night on the Articles. Prayer-meetings several, by the members. Thus, dear Thomas, you have, as requested, some account of my labours. May they all be made effectual; for indeed, I am a miserable sinner. You must come and see me, and then you can see and know all. May the Lord keep us both by power.

"Truly your's, B. ALLEN."

The Tract or Homily Society of St. Paul's Church is still in existence: though it is accomplishing little or nothing, as those ancient writings appear rather unfashionable.

The Pilmore Society, for the education of young men for the ministry, has certainly done good. Though composed of females, they have assisted in the education of five individuals, who are now occupied in the labours of the ministry. At one time they had three young men on their list. This Society also exists, but it will, I presume, be superseded by the Self-supporting School, soon to be established in the vicinity of Philadelphia.

He received the following grateful testimony from the teachers of his Sunday-schools—

"PHILADELPHIA, May 31st, 1825.

"The Rev. B. Allen—

"Dear Sir:—The teachers of St. Paul's Sunday-schools, as an evidence of their personal regard for you, and also of the high estimation in which they hold your services in the cause of Sunday-schools, have caused the necessary sum to be paid the Treasurer of the American Sunday-School Union for the purpose of constituting you a life-member of that valuable Institution. Allow me, Sir, to add, it is with feelings of no ordinary gratification, that I have undertaken the pleasing duty of announcing to you this fact: and in the name and behalf of the Societies, accept Sir, the assurance of our warm attachment and personal regard.

JOHN FARR,

"In behalf of the Sunday-school Teachers of St. Paul's Church."

In his anxiety for the salvation of the souls of his people, he did not neglect their bodies. He formed a Society for the benefit of the poor of St. Paul's Church. The immediate object of this society was to supply the poor members of the Church, once a week, with groceries and other comforts.

The concerns of his Sunday-schools required so much attention, that the labour of another person was necessary in lecturing, visiting the scholars and parents. An additional society was consequently organized, under the name of the *Eldred Missionary Society*. The services of a clergyman were thus obtained for a short time; and the funds of the society were finally given to assist in furnishing a supply for my brother's pulpit, during his visit to Europe.

He was so successful in his attempts to instruct the young by means of lectures, in connexion with the magic lan-

tern, that he was finally led to deliver public lectures to the citizens of Philadelphia, on Sacred and Profane History, and Astronomy. He wrote to me on this subject—

"October 26th, 1825.

"Dear Thomas:—My labours, with the young especially, increasing and redoubling. The plans with the magic lantern are wonderfully beneficial. The use is now extending to adults, in lectures on Sacred and Profane History connected; costumes and manners of eastern nations alluded to in the Bible illustrated, evidences, &c. &c. &c. Could you take a rapid trip here, you might see the whole system, and transplant it; it is hardly describable."

His public lectures were for some time delivered in the Philadelphia Medical Society Hall. From the account for the use of the room, it appears, that at one period he occupied the room four times in the week, Tuesday evenings, Monday, Thursday, and Saturday afternoons, during a part of 1825 and 1826.

The proceeds of the above lectures were devoted to benevolent objects. A friend informed me, that when my brother was making arrangements for his lectures on Astronomy, he observed that his object was, that as he could not obtain money from the people for missionary purposes any other way, he therefore adopted this course. His motive is further developed, also the favourable manner in which his lectures were received, by the following—

"The Directors of the 'Female Association,' present their respects to Mr. Allen, and acknowledge, with many thanks, the very liberal donation derived from his interesting and instructive lectures on Astronomy.

"February 8th, 1826."

"Dear Sir:—I had great pleasure in availing myself of your kind invitation to the introductory of last evening, for which I beg you to accept my thanks. And you will

have the goodness to permit me to contribute my mite towards, and at the same time to profit by, a purpose so liberal and useful, by sending me a ticket for the course. Very truly and respectfully your's, W. MEREDITH.

"Rev. Mr. ALLEN."

On the back of the above, is endorsed, in my brother's hand—"Lectures for House of Refuge."

"Received, 8th September, 1826, of Rev. B. Allen, twelve dollars, as part proceeds of his lectures for House of Refuge. JOHN S. HENRY."

These lectures were not confined to the Episcopal community, but were attended by various denominations.

My brother, discovering that his labours were so acceptable, and really profitable to different benevolent societies, into whose treasury he cast the proceeds, was induced to branch out on different subjects, and continue them at least for more than a year.

The high estimate in which his plans for the instruction of youth were held, is evidenced, by the following application to him—

"AMERICAN SUNDAY-SCHOOL UNION,
Philadelphia, November 7, 1826.

"Rev. B. Allen—

"Dear Sir:—At the solicitation of many respectable individuals in different parts of our country, the American Sunday-School Union have resolved to adopt measures to promote the formation, and conducting of Bible Classes, and have appointed a Committee of the Board to superintend this department; to obtain and circulate information on the subject; employ agents to promote them, and adopt such other measures as may be proper for the attainment of this important object. One of the measures which the Board deemed it expedient to adopt, is the issuing of a plain and simple plan for conducting Bible Classes for

adults; to be generally instructed by ministers, and another for Bible Classes for youth of fourteen years of age and upwards, who may eventually be admitted into the Pastor's Bible Class. The latter to be usually instructed by competent Sunday-School teachers.

"The Committee wish to form a set of rules which may be unexceptionable, and of general adaptation, and have instructed me to solicit from you such a plan, or plans, as in experience you have found best fitted to answer the important ends of pursuing the social study of the Word of God. The deep interest which you have manifested in this department of pastoral duty, point the Committee to you to aid them in this desirable and important work, and the same reason precludes the necessity of making an apology for the liberty they take, and they hope you will consent to furnish them with a reply, as early as consistent with your various duties. I am, Rev. and Dear Sir, most respectfully, your's, "FREDERICK W. PORTER, Cor. Sec."

The missionary cause was a favourite object with my brother. He was one of the most active and efficient members of the Executive Committee of the Protestant Episcopal Society for Domestic and Foreign Missions. The contemplated mission to Africa, especially excited his attention. In fact, nearly all the movements in connexion with this subject, appeared to originate with him.

The following are the Resolutions—

"Extract from the minutes of the Executive Committee of 'the Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America,' at a meeting held June 1st, 1822—

"Resolved, on motion of the Rev. Mr. Allen, that a Mission School be establised on the western coast of Africa; and that Mr. Ephraim Bacon, the recently appointed school-

master and catechist, be authorized to go forth and make the collections necessary to the establishment of said school."

"From the minutes of the meeting of June 22d."

"On motion of the Rev. Mr. Allen, Resolved, That a Committee be appointed to superintend the establishment and progress of the contemplated Mission School on the western coast of Africa, and to give all directions necessary thereto."——

"Whereupon, the Rev. Mr. Allen and Charles Wheeler were appointed."

"From the minutes of the meeting of September 7th."

"On motion of the Rev. Mr. Allen, the Rev. Mr. Kemper was added to the Committee on Africa; and it was directed to consult with the Bishop on all important matters coming within their province.

"True extracts from the minutes.

Attest, JAMES MONTGOMERY, Rec. Sec.

"Philadelphia, September 18th, 1822.

"On motion of the Rev. Mr. Allen,

Resolved, That the African Committee be empowered, in concurrence with the Bishop, to send out Mr. E. Bacon to collect funds for the Society. And that they be further authorized to make such disposition of the goods collected by Mr. E. Bacon, for the purposes of the Mission School in Africa, as they may think expedient.

"A true extract from the minutes of the Executive Committee, November 19th, 1822.

"JAMES MONTGOMERY, R. S."

The letters of instruction to Mr. Bacon, while engaged in the business of the Society in this country, were written by my brother, and he was made the organ of communication on the concerns of the Society, not only by Mr. Bacon, but others.

On this subject, I add the following—

"PHILADELPHIA, December 4th, 1822.

"Dear Sir:—As Chairman of the Committee for Africa, appointed by the Executive Committee of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, I have been directed to address you to convey the thanks of that Committee for the interest you have manifested in behalf of the Mission School placed under their care, and for the offer of facilities toward the establishment of said school. Mr. Bacon has mentioned to us, that you contemplate sending out a vessel some time in the course of the next season, for the purpose of trading with the natives; and, moreover, that you are disposed to establish a factory near the scite of our school.

"We would be much obliged to you to communicate with us, and would be thankful for any information calculated to aid us in our important work.

"Your's, affectionately, BENJAMIN ALLEN."

I also have before me a copy of the letter of instruction, in my brother's hand, to the Rev. Mr. Freemen, appointed a missionary to the State of Tennessee. It is dated June 24th, 1823. It thus closes—

"Referring you to that Sacred Volume which is the guide of all missionaries, and indulging the confident hope, that you will be constant in prayer to Him, who alone can make any labour effectual, we pray that the blessing of the King of Zion may rest upon you. We must beg the favour of you to write to us frequently, in order that the Executive Committee may be constantly informed of your proceedings.

"Affectionately, your brethren."

He was likewise one of the committee appointed by the Executive Committee, which had charge of the amount to be appropriated for the benefit of the Church, in the diocess of Delaware.

My brother was also a conspicuous officer of the Society of the Protestant Episcopal Church for the advancement of Christianity in Pennsylvania. At the meeting of the Trustees, January 13th, 1823, he was elected Chairman of the Publishing Committee. This situation he held for a number of years; from the papers before me, he was re-elected in 1824–26 and 27.

The following is a copy of his resignation of an appointment given bim by the Managers of the Episcopal Education Society—

"Gentlemen:—With the best wishes for the multiplication of means for the education of young men, you will permit me to decline the appointment you have conferred upon me. My *undivided* efforts have been, and must continue to be, uniformly devoted to another society, which has long been established for the same purpose, in my own Church.

"Your's, affectionately, BENJ'N. ALLEN.

"Philadelphia, Nov. 9th, 1825."

He continually displayed an anxious desire to bring forward young men into the ministry of the Gospel. And they were led to look to him for counsel and assistance. His favourite mode of rendering them aid, appeared to be to urge them to help themselves, by obtaining subscribers for, or the disposing of, useful books. He took advantage of his own publications, and presented them with a number of copies, or permitted them to dispose of them for him on advantageous terms. He also pointed out the course which we had pursued with so much success; acting as lay-readers in some vacant parishes, while pursuing their preparatory studies. I believe that a number of individuals thus were helped on to their Gospel labours.

By the journal of the Convention of 1824, we learn that the Conventional sermon was preached by my brother. By that body, he was also elected one of the "Standing Com-

mittee and Council of Advice"—a deputy to the General Convention, and one of the Missionary Committee.

In his parochial Report to that Convention, he gives as the number of "baptisms, seventy-three, (adults, seven)—funerals, thirty-eight; marriages, eighteen; communicants, two hundred and forty-five (added within the last year, forty-five,) Sunday-schools, five—two of which are for children of colour; Bible-school, one. There are two Bible-classes; the Female Bible Class is well attended, the Male Bible Class is small.

"The Homily Society still continues its distribution of the Homilies and Lives of the Martyrs, in the form of tracts.

"The Pilmore Society, for the support of students of Divinity, continues to furnish aid to two young men.

"A building has recently been purchased for the use of Sunday-schools."

My brother, as has been evident throughout his history, was not content quietly to pursue the plain beaten path of effort, but he was continually branching out in new plans of usefulness and new spheres of action. In a letter to me, dated January 17th, 1825, he observes—

"Dear Thomas:—The Holy Ghost, I hope, will descend in its abundance upon your congregations more and more. Here we are much in need. Mr. Boyd, and self, went to Jersey last week to preach, &c., with Mr. Wilmer's people and others. We were much encouraged.

"This month, I open one or two extra services. May the Lord be in the midst of us. Oh! when we see precious souls perishing we ought to labour.

"The summons of Gen. Harper to eternity has affected me much. No time is to be lost. May we be much in earnest. My situation requires a VAST share of prayer and faithfulness. May the Almighty convert us all. Love from all to all. Truly, your's, B."

The Bible Society also occupied his attention and shared his labours. When the destitute situation of South America was brought to view, and a society was organized in Philadelphia for the supply of that region with the Word of God, my brother was placed at the head of that society: and one of the last public meetings which he attended previous to his European voyage, was with reference to this society, on which occasion he presided.

The following is a notice of that meeting, which appeared in my brother's Magazine, March, 1828.

"*Scriptures—South America.*—A public meeting of young men and others, desirous of promoting the circulation of the Scriptures in South America, was held in the Presbyterian Church, corner of Third and Arch streets, on Monday evening, 17th inst.

"Rev. B. ALLEN in the Chair,

"J. B. MITCHELL, Secretary.

"The meeting was opened with prayer, by the Rev. J. H. KENNEDY.

"After some introductory remarks by the Chairman, the Constitution of the Young Men's Association, formed to aid in spreading the Scriptures in South America, was read: together with an Address of the Committee of that Association, detailing interesting and highly important facts, concerning the state of South America. A motion to print that address was then made and seconded. Animated and impressive addresses were made by the Rev. Mr. Chambers, of the Presbyterian, the Rev. Dr. Staughton, of the Baptist, and the Rev. Mr. Mervin, of the Methodist Church.

"The meeting was closed with prayer by the Rev. Mr. Krauth, of the German Lutheran Church.

"At the close of the meeting an encouraging subscription was made to promote the objects of the society. May the

Most High carry forward by his blessing this most magnificent design, to the deliverance of every captive soul in South America!"

His wide expanded soul not only embraced all plans for the conversion of souls, and evangelizing the nations; but other means for the melioration of the condition of his suffering fellows were sedulously encouraged by him.

By a receipt signed by Gerard Ralston, Treasurer of the Pennsylvania Colonization Society, dated December 6th, 1826, we learn that he was a life-member of that Society.

The Provident Society of Philadelphia for the employment of the poor, was organized January 21st, 1824—Bishop White was elected President. My brother was very active in setting this society in motion. He assisted in drafting the address to the public. In fact, one of the Committee, appointed with my brother to prepare this address, informed me, that when he saw my brother's draft, he was so much gratified with it, that he thought it quite unnecessary to attempt any thing himself.

The following is extracted from the minutes of the meeting, at the organization—

"At a large and respectable meeting of citizens, convened for the purpose of taking into consideration the alarming increase of pauperism—the distressed state of numerous estimable individuals destitute of employment, and the best means of remedying those evils: the Right Rev. William White, D. D., was called to the chair, and Matthew Carey appointed Secretary. The meeting was opened by an eloquent address from the Rev. Mr. Allen, who detailed a number of very interesting facts occurring in this country, and in Europe, to prove the necessity of adopting some efficient system to prevent the growth of

pauperism, and the important benefits which have resulted from such systems wherever they had a fair trial.

The following resolution was offered to the meeting by the Rev. Mr. Allen, and unanimously adopted—

"*Resolved*, That it is extremely important to provide employment for the poor of this City and Liberties."

As to the interest my brother felt in the concerns of the Society after its organization, I present the following testimony with which a friend has kindly favoured me—

"Rev. Sir:—Understanding from Mrs. Allen, the widow of your much respected brother, that you are 'engaged in writing a sketch of his life, I beg leave to add to the memory of departed worth, by stating some few particulars,' which came within my immediate notice. Some few years back a Society was formed, called the *Provident Society*, for supplying the poor but industrious females with work, to assist them in support of themselves and families. I was engaged in keeping the accounts, and managing the internal concerns of the house, where the work was given out to applicants."—"It was with great pleasure I witnessed the zeal and attention your brother displayed in promoting and carrying into complete effect the object of the Society. Very often have I seen him receiving from the hands of those persons employed, the work completed, and paying them the small pittance allowed; also delivering to them, and others, a further supply of employment. He was the principal, if not the first, to establish a department called the *Straw Room*, for the employment of the juvenile part of those families."—"He would often give them lectures on religious subjects, and established prayers, and a hymn, mornings and evenings, which was strictly attended to. He was active in procuring the assistance of several ladies, for cutting out garments distributed to the working persons. And as setting the example, Mrs. Allen kindly assisted in

the same. In short, he was unwearied in his exertions for the firm establishment of the Provident Society. * *

"Accept, dear Sir, the sincere respects of your friend, &c.

"ROBERT PULLEN.

"Philadelphia, December 13th, 1830."

My brother was also, January 17th, 1824, "appointed by the Select and Common Council of the City of Philadelphia, a Director of the Public Schools, for the education of children at public expense, for the first section of the first School District of the state of Pennsylvania."—He was reappointed in 1825, 26, and 27. The duties connected with this appointment, likewise required considerable attention, especially from *him who spared no labours in doing good.*

On this subject I have the testimony of a lady, whose situation enabled her particularly to notice his movements. She observes, in a letter to myself—

"The Rev. Benjamin Allen, with his usual Christian zeal and disinterestedness, fulfilled the various duties of an attentive and faithful Director. In the spring of 1825, he delivered lectures on Scripture History and Astronomy, in connexion with the magic lantern, in the Lombard Street Public School; we have reason to believe, they were productive of lasting benefit. Each child with delight was eager to be the first to give a correct answer to his questions. They committed to memory, and recited many portions of Scripture, illustrative of the different views presented to them.

"We have much reason to believe he had their spiritual, as well as temporal interest, deeply at heart. And we hope, through the merits of a blessed Redeemer, he is now reaping the reward of the faithful and just steward.

"The female teacher, E. R. E."

I also annex the following—

"Rev. Benjamin Allen—Sir: At a meeting of the Board

of Directors of the Public Schools, first section, held April 26th, 1825, the following resolution was passed:—

"Resolved, That the thanks of the Board be presented to the Rev. Benjamin Allen, for his benevolent offer to instruct the children of the Public Schools in Scripture History, and that the teachers be required to afford him every facility, and to make any necessary arrangements to effect his object. Your obedient servant,

"CLEMENT S. MILLER, Secretary.

"April 27th, 1825."

Though his engagements were thus diversified, and his labours truly overwhelming to any ordinary mind or body, yet, I am informed, he punctually attended to all his appointments.

His pecuniary embarrassment still followed him. I was enabled to render him assistance by circulating some of his publications. This he gratefully acknowledges.

"October 18th, 1824.

"Dear Thomas:—Your very acceptable letter, and seasonable help, came duly. The latter deserves my sincere acknowledgments, for it was most seasonable. My circumstances, in consequence of efforts to extinguish old matters, will need aid this autumn, and winter especially; and I am thankful for the prospect, as well as for the fact, of help through you."—"One demand has got into a lawyer's hands, but it is in part met.

"The Lord is good in all his doings. They are necessary, even the disciplining ones; and sometimes I almost fear even they are not enough. My heart has so much evil it needs much grace. Pray for me and for our father. The Lord bless you all. Love to all.

"Truly as ever, B. A."

CHAPTER XX.

BIRTH OF CHILDREN—HEALTH FAILS—JOURNEY TO VIRGINIA—ALSO TO CANADA—PUBLISHES NEWTON FAMILY—ELECTION OF ASSISTANT BISHOP.

On the birth of his fifth child, October 27th, my brother wrote to me—

"Philadelphia, November 7th, 1822.

"Dear Thomas:—You have another nephew, named Benjamin. He, however, is so much oppressed with phlegm, that his living is very doubtful. May the Lord make him His, and all else is of very little moment.

"Truly yours, B. ALLEN."

On the birth of his sixth and last child, he also writes to me—

"A sixth little one now is added to our number—a son, we call him Henry Thornton—the Christian benefactor of Buchanan and others. I pray God to sanctify and make him a blessing." September 21st, 1827.

He was born August 20th.

While on this subject I would add, that my brother observed, that though he had the expectation of considerable property on two different occasions in his life, yet he felt thankful that it was withheld from him, and had reason to praise the Lord. And as to his children, the Lord would provide for them; none of his plans embraced temporal aggrandizement for them. He was particularly opposed to their being engaged in mercantile business, as it was a

scene of such peculiar temptation. If his children were not qualified for clergymen or teachers, he wished them to be mechanics.

As might well have been anticipated, from his unprecedented labours, his frail body soon began to fail him. In the summer of 1823, he must have been seriously diseased. On these occasions he endeavoured to present the most favourable symptoms to his friends. Thus it was difficult for me, especially at a distance, to ascertain his real situation. He wrote to me—

"September, 1823.

"Dear Thomas:—My health has been rather more precarious than usual, this summer."—"I am now very well, as much so as ever. During the summer I was unwell, but that is all over, and probably I am the better for it."

Shortly after the above, he also was called to pass through the small-pox. The report of his death reached me, and filled me with painful anxiety, until I received a letter from himself.

He writes— "January 29th, 1824.

"Dear Thomas:—You would have heard particularly about my small-pox, but before I wrote you last, I was perfectly well. It was in December I was attacked, or the last of November, and in a week or two, very well; and ever since, have been much better than before. So my life is lengthened, and may the Lord help us both to serve him."

With reference to his own health, and the health of his wife, my brother travelled both north and south. By a letter of August 11th, 1823, he informed me of having just returned from a visit to Hudson.

During the summer of 1824, he, with part of his family, visited me in Montgomery County, Maryland. He preached in both of my churches. From thence he passed on to his old parishes in Virginia.

Relative to this visit he writes— July 17th.

"Dear Thomas:—We hope to leave the second day of August, and get to Rockville third, in the evening. My old Parish must have Sunday, August eighth. The time I can spend from home is very uncertain, in consequence of the difficulty of procuring supply. As yet, I have none engaged, though am in treaty for some. If any preaching in the week will be of use, Wednesday or Thursday would be the days, and if you choose, twice each day.

B. A."

On his return from the south, he again wrote to me—

"Philadelphia, August 31st, 1824.

"Dear Thomas:—We arrived home in safety, on Friday evening last, after a laborious tour to myself. The first nine days after arriving in the valley, I was a complete missionary every day; not more than three or four days was I resting afterward. All the congregations were visited. There was much to instruct, and something to encourage. The old converts were standing firm; that was encouraging. Some were dead of those not converted. The deaths, you know, were numerous. Yes, I felt encouraged to labour on. We cannot tell which shall prosper, this or that.

"Your plain people, at the country parish especially, are a most interesting field, well calculated to give you souls for your hire. Labours among them, especially with the vast body of young there, must be infinitely important. May you be strengthened and encouraged to put forth every effort. The Lord is sufficient. He can overcome all obstacles. May his grace rest upon you."—"We hope you are well. If otherwise—if Sarah is worse, or no more, the Lord sanctify your souls, and make it for your good.

"Truly your's. Love to all. B. ALLEN."

He again writes— "October 18th.

"We are well. My health much as usual. The good

of the Church requires three times preaching, which affects me, but not essentially. Hard work is better than indolence. We have nothing especially encouraging. May the Lord pour out upon us his Holy Spirit. We are much in need of that." * * * *

I was informed that finally his efforts were so prejudicial, that after preaching three times on the Sabbath, he would spend part of the night spitting blood.

In all his movements he prominently displays an evangelical spirit, ardent aspirations after more grace and holiness for himself and his fellows.

He gives me the following account of the Convention of the Church—

"PHILADELPHIA, June 29th, 1825.

"Doubtless you are of opinion, dear brother, it is time for me to give you some account of our Convention. It was very large, more so than usual. There were some discussions, and some discrepancy of sentiment. We had preaching every evening. Our Conventions are becoming more interesting. We increase. But we yet need a large outpouring of the Holy Ghost. May we be indulged with it. All need more of the Spirit.

"One revival last year in brother Bull's congregation. Several new Churches built and building. Bishop White is now on a tour. We this summer have been visited with much sickness. H." (his wife,) "is now violently affected with dyspepsia. We go to-morrow to Burlington, and are to keep going as much as possible. In a few weeks I expect to go to New-York, then to Hudson and Whitesborough, if the Lord will."

"My History is just closing. The last number in the press. Will you send me by mail whatever money you have? Without that, I can hardly go, and the last week in next month, I ought to be in New-York."

"We need more of the operations of grace here in the

city. I look for a pestilence, such is the growing breach of the Sabbath. Nothing special is occurring favourable. May the Lord draw nigh in mercy. B. ALLEN."

My brother was enabled to accomplish his journey to the north. It was an interesting tour. He proceeded as far as Canada. In his correspondence with his wife, he gave a connected account of his movements. The following extracts are presented—

"NEW-YORK, August 2d, Tuesday.

"Dear Harriot:—About seven last evening, I arrived here. We had a very pleasant journey. The ride was cool and airy, and over in four hours: but we came up through the narrows, by Sandy Hook, and for some time I was very sick. I suppose it did me good. All here are well."——"The rain this morning detains me to-day in New-York, but to-morrow at ten, I expect to go up the river in the Lady Clinton. A letter would reach me directed to Whitesborough, Oneida County, New-York. You can write the first of next week."——"Our congregation I am anxious about, that God would in much mercy pour out his Spirit and convert the souls of the people. May He bless the death of Dr. Pilmore to them. Mr. D. I expect to preach next week, Wednesday, and also the week after."——"Mr. K. preaches to-morrow evening. Take good care of the little ones. Give them very ripe fruit; (as water-mellons or peaches,) not too much.

"Your's, truly—love to all. B. A."

"Friday evening, Aug. 5th, 1825.

"I am now on board the first canal-boat on my way to Utica, where I expect to arrive to-morrow evening and to spend Sunday either there or at Whitesborough. I left Hudson this morning at 7 o'clock."——"Yesterday I went to Prospect Hill—all over. Went into the Academy, &c. —thought over old times—you were present to my min d

This morning got to Albany about eleven. At three o'clock, got into the stage for Schenectady—got there at seven, and on board the boat. Find the boat very pleasant. 'Tis much like sitting at home in a room. Not as much motion as in a steamboat. We are pleasantly situated in one respect, we have not many passengers, and appearances are very promising. We are quite a *decent* company too, which is not always the case in such places. They are going to fix the births, so good night. The Lord bless you all. Truly your's—with love to the children. B. A."

"Saturday evening, 8 o'clock, 6th August.

"We have, Dear Harriot, just arrived at Utica—very well. The route to-day has been very pleasant—calculated to do me good. Country fine and healthy—romantic rocks and mountains, which you know I always liked.

The Church I must leave with the good Providence of God, trusting it will be provided for. The Communion to-morrow will be an interesting time: but I feel it was my duty to take this trip. The Lord bless you all."

"Whitesborough, Oneida Co. N. Y.
August 9th, Tuesday.

"This morning, my dear Harriot, I am remarkably well. I feel rested and refreshed after the fatigue of travelling, and I doubt not shall come home much better than when I left it. It would be a great matter to me, if I had a little more time, but all is for the best. The Lord is merciful and gracious, and does all things well.

On Saturday evening I arrived at Utica. It was near nine instead of eight o'clock. There I was detained an hour and more, and at last, about ten o'clock at night, the boat set out for Whitesborough. I got here at half-past eleven. It was too late to come to Mr. Sill's, so I got in at a tavern, and went to bed about twelve. On Sunday went into Utica, in a gig, and preached for Mr. Anthon.

In the afternoon came out and preached here at six o'clock, in Mr. Frost's meeting-house."——" Four of our cousins are here. Aunt is at Geneva with Sarah. To see her, I must go there, which, perhaps, I shall do to-morrow."——

"You would have been much fatigued getting here, and now I am here, I must be right off, so as to get home. Had we time, we might pass through this country pleasantly. As it is, I believe it will be of use to me: going night and day is rather wearisome.

"Coming up in the canal-boat, there was playing-cards in the cabin, a thing I never saw before in my life. It speaks very ill for the morals of my native state.

"The same Lord reigns in Philadelphia that reigns here; therefore, though I wish to see you all, I leave you with him."——" Kiss B. and the little folks for me. Tell them to be good children, or else God will not love them." "My design is to return at the expected time next week—the Lord permitting. B. A."

"Dear Harriot:—I shall come loaded with presents for you—of rings and boxes, &c. Some petrifactions too, that I picked up in the Trenton falls, near Whitesborough, yesterday. I have been waiting, detained here to get your letter, and now it gives me great pleasure. This evening, *Thursday*, I am on my way to go and see aunt Mann. It is possible I may be detained over next Sunday week. You say I must not hurry myself; and if I do hurry myself back, I fear it will be too much."——" I want to go home so well as to be able to stay at home the whole year after. Love to all—all send their love. You must remember me in prayer. I shall, perhaps, never get so near aunt Mann again. I ought to go and see her. If I do, I know you do not want me to drive back too fast. I shall not be able to bring M. A. on with me, unless I stay over next Sunday week. I will endeavour to do it.

"Eight o'clock, Tuesday evening, Utica."

"Geneva, August 13th.

"I expect to be on my way home before you get this, but you wish to hear often, so I write. Thursday night staid at Mr. Anthon's—taverns all full. Friday morning at four started in the stage. Had a fatiguing but healthy ride seventy-five miles. Saw the Oneida Indians on the way—several fine churches. I gave the Indian children some books with pictures. Some very beautiful villages—one of them like Roxberry. This morning I came to this place. Poor aunt Mann was quite overcome on seeing me. Sarah well—their love to you. Much pleased with your presents. Monday I leave here.

"It is not certain what day I shall be home, but I wish some one engaged to supply the Church to prevent any mistake."——"You, I know, will take good care of the children. I hope to come home much improved. I trust the Lord will bless you all. A few days after you get this, you may expect to see me. If they will procure some one to supply the Church to-morrow week, I shall be content."

"Geneva, Monday morning, 15th August.

"The last letter I wrote was Saturday. Yesterday morning and night, I preached here. Mr. Norton, a young Virginian, preached in the afternoon. The country is truly a most delightful one. The Seneca Indians once lived in it, and the orchards they planted are still standing. I saw also a mound of earth, under which their ancestors are buried. The country has been settled by New-Englanders, and truly the towns appear quite as well as they do in Connecticut or Massachusetts.

"Yesterday morn, I preached to the people about training up their children for God.

"I am now within a short distance of some of the greatest curiosities in the world, and as it will take but two or three days, and never may I be here again, 'tis my duty

to visit them. Day after to-morrow afternoon I expect to set out for home. A little more than a week will take me home. You know I have to stop by the way. I am very desirous to be at home, and you may be sure shall lose no time. The next week, I trust, will bring me there. Tell the little ones I have got some curiosities to show them. Mr. B. has given me an Indian arrow. Love to all.

"Your's, ever, B. A."

My brother, after he returned home, wrote to me, giving some further account of his northern tour. I add the following—

"PHILADELPHIA, September 10th, 1825.

"Dear Thomas:—A week or two ago, I returned from New-York. My time spent in Hudson was very short, for my object was exercise. Went to Whitesborough. Aunt Mann was at Geneva. I went there and found myself within so short a distance of Canada and Niagara, I felt it my duty to go; especially as I might never be so near again. The situation of Geneva is delightful: just on the shore of the Lake. Beautiful indeed is that whole country—a perfect garden. Villages, towns, churches, &c. springing up in every direction. On the canal it is pleasant, as well as very cheap travelling, three and a half cents a mile, fare included, stage about as cheap. Was at Buffalo the day after leaving Geneva—then to His Majesty's dominions, to the Falls, battle-ground, Brook's monument, &c. Was only a few hours there. Started home by the way of Lewistown, the Ridge Road to Rochester—a perfect wonder, for it has grown almost a city in twelve years; 'tis at Genesee Falls. Beautiful church, more beautiful than any I ever saw, in a country town, and I had almost said in the cities. Preached at Whitesborough, Utica, and Geneva. Twenty-five dollars will pay all expenses from Philadelphia to Niagara.

"You will receive with this, prospectus of the Homilies, a beautiful edition, designed to make them accessible to all. Specimens are not yet ready. Write me what you and your's can do in it. The Lord bless you, and keep you; the Lord make his face to shine upon you, and be gracious unto you, and all your's.

"Love—truly your's, B. A."

My brother in passing through a country was not an idle spectator, but he endeavoured to ingraft into his plans of usefulness, the changing scenery and incidents of the day. Thus in his late tour, his mind and heart were at work, and shortly after his return home, he presented the world with another volume of one hundred and eighty-eight pages, which, in a measure, grew out of this tour: and part of its imagery is borrowed from the country through which he travelled. It has this title—

"The *Parent's Counsellor*, or the Danger of Moroseness, a Narrative of the *Newton Family*."

Relative to this volume, he wrote to me—

"October 26th, 1825.

"A little work for parents is publishing by Bacon, of which four hundred are to be given me for privilege of printing two thousand. 'Tis founded partly on my tour last summer. B. ALLEN."

The object of this volume was, to show in strong colours, the pernicious influence of excessive severity on the one hand, and on the other, injudicous indulgence, as exercised by parents towards their children. The pious and judicious parent is then brought forward in happy contrast, rearing up his children in the nurture and admonition of the Lord, rejoicing in their pursuing the paths of holy pleasantness, the ways of humble piety.

About the same time, my brother published a short narrative of Dr. Pilmore, his predecessor in St. Paul's Church.

When the election of an assistant Bishop for the diocess of Pennsylvania was proposed, my brother participated in the general excitement. So important, in his estimation, was this movement to the vital interests of the Church, that his whole soul was enlisted. But, from the following testimony, his undeviating course of duty, which was pursued with an apostle's zeal, was attended with the *spirit of a Christian.*

After Bishop White had issued his call for the Special Convention of October 25th, 1826, which was "to take into consideration the expediency of electing an Assistant Bishop," my brother wrote to me—

"September, 1826.

"Dear Thomas:—You enjoy your association, I hope, and will find great benefit. We, here, are in a crisis of the greatest importance—summoned unexpectedly to the election of a Bishop. We ask the prayers of all. We hope, six o'clock, on Sabbath morn, will by you and all who are willing to pray, be made a time of special prayer for us, and that we may not be forgotten at other times. I ask it of all. May the brethren remember us at this time. We hope for much. The Lord can do greatly. Our waiting eyes are unto Him. May we have grace to look to him aright. The time, 25th October. We look to the Lord alone for help. He is our trust. Our candidate is Mr. Meade, of Virginia."

He again writes—"September 26th. Pray fo us in the matter of Bishop Meade."

At the Special Convention, the subject was far from being laid at rest. But at the next Annual Convention, held in Harrisburg, in May, 1827, an election was effected, contrary to the views and feelings of my brother. I am, however, happy in being enabled to present so excellent a spirit as was unfolded in his correspondence with his wife

on this occasion. Though the letters from which the following is extracted, are without date as to year, yet they no doubt have reference to the above mentioned occasion.

"Dear Harriot:—I got safe to Harrisburg the evening I left."———

"We scarce know how affairs are to end. The Saviour directs. We put trust in the Lord. Your affectionate husband."

"Well—1 o'clock, Tuesday. Many, very many are arriving. The Convention is likely to be large."

After the election he again writes—

"Dear H.—As brother Eldred and myself go in his dearborn, we shall get down probably Tuesday. We have not succeeded as we wished. The Lord, however, knows what is best. We should rejoice, therefore, at all that has happened."———

"The friends in the Church must not think any thing has gone wrong. We know not what is best so well as God does. I try to praise for every thing. You are, I hope, well, and the children.

"Mr. Bausman preaches Sunday.

"Friday morning, Harrisburg."

I also add the following—

"Saturday, noon.

"Dear H.—I more and more rejoice to think God does his will; even though he does not all we wish him to do, he doeth every thing for the best.

"I spent the last night with brother Boyd and Eldred, at Mr. William Coleman's Ironworks; after breakfast o-day, left Mr. William C., and dine with Mr. James Coleman. To-night, get to Churchtown, and preach there to-morrow. It is one of brother Bull's congrega-

tions. To-morrow, proceed to Morgantown, four miles, to preaching—to-morrow night to brother Bull's house, probably. Monday evening, perhaps, get home. 'Tis very pleasant to ride in brother Eldred's little wagon—we get along most delightfully, from house to house, among friends. Mrs. S. ought to rejoice in God. He does every thing right. We trust, yea, we know he has done all well."

Though the above are a few hasty thoughts suggested in short notes to his wife, yet they evidently speak the language of his heart.

As to the controversy and great excitement which subsequently arose from this election, in which my brother largely participated, I forbear making further comment, especially as some of the prominent names then used are now enrolled in the annals of *Eternity*.

In December, 1827, at the request of the Lodge in Chester County, my brother delivered an address which was afterwards published. In this address, he brought prominently the Word of God before their minds as the Great Light; and urged that "*all 'free and accepted Masons' are bound to read, obey, pray over, and unite in sending it to the ends of the earth.*"

In July of the same year, my brother was made a life-member of the Philadelphia Branch of the American Tract Society, by the ladies of St. Paul's Church.

CHAPTER XXI.

DEVOTION TO BISHOP CHASE AND KENYON COLLEGE—THOUGHT OF MOVING TO THE WEST—URGES MY REMOVAL TO KENTUCKY—VISIT TO THE DISTRICT OF COLUMBIA.

My brother was truly devoted to the cause of Bishop Chase and Kenyon College, Ohio. He was one of the "few friends" who were invited to meet with the Bishop at the house of Paul Beck, Esq., in Philadelphia, as early as December 14th, 1826, to receive from him "a particular statement of the nature of his claims, in behalf of the people of the Western States, particularly Ohio." In the minutes of this meeting, it is recorded, that "the Rev. Mr. Allen addressed the meeting in remarks highly commendatory of the plan of education proposed to be pursued at Kenyon College."

He was a member of a committee appointed on that occasion, with reference to an application to the citizens.

He wrote to me on this subject—

"PHILADELPHIA, January 4th, 1827.

"Dear Brother:—Bishop Chase, of Ohio, is here, and has been in my family six or seven weeks. His plans for Kenyon College are all ready, and in successful operation. The prospect of good to the Church, it offers, is very great. The western wilds will, I doubt not, through it, rejoice. But with this letter will go a newspaper, giving some account of the thing. Christians are called upon to help: It is their duty. From here (where he has got

seventeen hundred dollars) the Bishop expects to go to New-York. He is a pious man; his trust is in the Lord. I find his company both beneficial and pleasant. His preaching very plain, simple, and profitable.

"The Homilies are stereotyping. After the copies are struck off, the plates are to be given to Kenyon College, Ohio. They thus will confer a benefit when we are dead. Every advantage will be afforded that can, to secure the circulation."——"Our health and circumstances are as usual. My duty begins to appear more plainly to be, to surrender more connexion with business, in order to devote my undivided energies to ministerial labour. The Homilies I shall strive to see completed, for the sake of their being thrown into every Church and family, if the Lord please, and for the sake of giving Kenyon College the plates.

"It, perhaps, has been a temptation, engaging too much in publications. My debts required something. They, I have reason to believe, will be over in a year. After that, may I be more exclusively given to my work. The Lord be my protector, guide, and every thing. My days are his. My all, would fain devote to him.

"We are in need of help in prayer. Do pray for us. In Church affairs, we have no great news. I hope the arm of God will guide the Ark in safety. Prayer, ardent prayer, fervent, constant, persevering prayer, accomplishes wonders. The Lord reigneth. This, believes

"Your's, ever, B. A."

While Bishop Chase was in my brother's house, where he was confined with some affection of his leg for some time, my brother endeavoured to attend to his concerns for him, and conducted himself towards him as a child to a father.

After the Bishop left Philadelphia, he repeatedly expresses in his letters, his grateful recollection of favours.

In his printed appeal of January 29th, 1827, he "states with gratitude, he has received from Philadelphia, and vicinity, rising of three thousand dollars, besides many valuable books, and in philosophical apparatus, to a considerable amount."

A considerable amount of money for this object passed through my brother's hands, as appears from the Bishop's receipts and others. Bishop Chase received, New-York, May 24th, from my brother, "the balance of collections made for Kenyon College, in and near Philadelphia, by him, up to" that date.

I add a few extracts from the Bishop's letters to my brother—

"Boston, May 10th, 1827.

"Rev. and Dear Brother:—Last night I received letters from my friends, both in England and Ohio, which make it my imperious duty to be on the site of Kenyon College, on the 8th, 9th, and 10th of June. To fail to do so, would be to put at hazard the best interests of our institution, which are now increasing beyond all former example. This arrangement will forbid my going farther south than New-York. Cannot you meet me on the 23d of this present May, in the last named city? To your faithful bosom I will commit the expressions of my grateful heart to all our *dear*, *dear* friends, both in Philadelphia and vicinity: and with these, I hope they will receive God's choicest blessings."

"Gambier, Kenyon College, Ohio, November 26th.

"Your little son George, with the other Philadelphia boys, is now at this place, and in good health, and behaving well. But the principal reason of my writing you this letter is, to tell you, that Mr. Thomas Smith, of King George County, Virginia, has become a subscriber to the Milnor Professorship, to the amount of one thousand dol-

lars!—Most devoutly do I bless God for this instance of his continued goodness to our cause. My dying hopes are by it quite revived.

"Pray consult with Mr. Bedell concerning the propriety, I might say necessity, of coming before the public with an article of some length, at this important crisis of our affairs. The eyes of all England are upon us. If we fail in this Professorship, when the whole body of clergy in that country are doing so much for us, how can we hold up our heads among the Churches of the earth?" * *

"God has been very gracious to us of late, in preserving our waterworks from most imminent danger, and in crowning our plans with signal success. The mill is now raised, and the race nearly completed. Within one fortnight, I humbly trust we shall begin to saw boards from our own mill, for Kenyon College." * * *

"I entreat that one effort more be made for the Milnor Professorship. Pray write, and continue to write in the common newspapers for us. Who knows but God may put it into the hearts of some who have not as yet heard of this most munificent offer of Mr. A. Tappan."

"Columbus, Ohio, December 29th.

"I was much pleased, and feel very grateful in witnessing what you have done for us in the Recorder. The Milnor Professorship will be filled, and God's name will be glorified." * * * * *

"I have been making a speech here to the Ohio Legislature, to get them to petition Congress for the grant of lands to Kenyon College. But what success I shall have, depends on the mercy of God in softening the hard hearts, and enlightening the blind eyes of men. If I succeed, I shall regard it as another instance of God's peculiar providence in our favour, and beg for the grace of gratitude and humility. If I fail, it will be no more than my manifold sins deserve. I trust I shall submit with resignation.

"I beg to be remembered to your good wife, and all the circle of Christian friends. Don't forget dear Mrs. S. and Mrs. P., nor any of that precious character that used to perform the labours of love and charity at your house.

"Ever your faithful friend and brother."

"WASHINGTON, February 4th, 1828.

"Rev. and Dear brother:—I have but just arrived here, late on Saturday, of course can say but little as to prospects; but will write you when the subject is more matured.

"I think you will, on second thought, conclude not to go to England at the present juncture of affairs. May God direct you in all things for his glory, through our Lord and Saviour Jesus Christ." * * * *

"I bless God for the good news as to the Milnor Professorship, and am sincerely grateful to you for promoting its success."

"February 22d.

"I shall see you before you sail. *England* will not relieve, but *augment* your complaint. *Don't* go, dear brother."

"Ever your sincere and faithful, and grateful

"PHILANDER CHASE."

I have thus enlarged on this subject, not only with reference to my brother's history, but as giving an interesting view of the devoted zeal and piety of Bishop Chase, in connexion with his important labours in behalf of the West.

My brother became so much engaged in the above movements, that he not only placed his oldest son at the grammar-school in connexion with Kenyon College, but he had some idea of removing to that country himself. Some of his brethren wrote to him on that subject.

"February 23d, 1827.

"Rev. and Dear Brother:—I have an additional reason in writing, in the desire I feel to know of your affairs. You spoke of a movement to the west when I last saw you,

and expressed a wish that I would write to any friends I might have when you went. Should such be still your intention, it will give me pleasure to serve an old friend and fellow-labourer, as far as in me lies.

"In Chillicothe, in Louisville, and near Lexington, I have a few relatives, to whom I would write with pleasure when you go, should you go. Wherever you go, may Heaven's best blessings be upon you.

"My prayers are offered up for you all in Pennsylvania, that you may be guided in the right way by the unerring wisdom of God. With love to the brethren, I remain your sincere friend, and affectionate brother,

"W. MEADE."

"January 11th.

"Dear Brother:—I have heard a rumour of your going to Kenyon College as a Professor. Is it so?"—"But I know you are not allured by such dignities. If you go, I know it would be with the object of labouring in the cause of Christ. I look upon that Diocess as an important field of labour.

"Your's, R. U. MORGAN."

"CLEAVELAND, OHIO, February 3d.

"Rev. and Dear Sir:—I have learnt, if I read right, by a letter from a brother clergyman of Virginia, lately received, that Bishop Chase, our zealous and worthy diocesan, has had the good fortune to induce yourself to come to the Ohio and 'help us.' The news, I fear, is *too* good to be true. The Lord grant it may be, and, also, that many of the same spirit may be found, ere long, to swell our small band.—Hoping the Lord may so order it, that we may hereafter be better acquainted, and praying that you may continue to be blessed in your ministerial labours, I am, dear Sir, your brother in Christ,

SILAS C. FREEMAN."

In April my brother also writes to me—

"The west appears most important. Bishop Chase's College will, it appears to me, be of eminent use."

My brother not only had his own mind strongly biased toward the western country, as one of the fields of effort which promised the greatest usefulness; but he also laboured much to enlist my heart in the same cause. As unfolding some of his views and feelings on the subject, I annex the following extracts from his letters to me.

"May 25th, 1827.

"Dear Thomas:—We are, it would almost seem, in Providence, to go to fields where much is to be attempted for Christ. He certainly puts honour on our unworthiness, in admitting us thus to act. My early labours were of that class. Your's now seem called to such a field. I have thought much of you, and have for years thought a field more interesting than any other in the United States, was Kentucky. I indeed *had* determined to abandon Philadelphia for that mighty field. Your present situation would almost seem to be an inducement to you to go there. Thinking, as for years I have, of Kentucky, I desired always, when adverting to you, that you might attain the same great field of labour. George, my oldest, went yesterday to Ohio, with the Bishop: your going to Kentucky would draw me much." * * * * *

"The plan might be to travel three or more months: after that settle and get a situation, where perhaps a hundred times more can be eventually accomplished than can here. I speak words well weighed, for I believe much more can be done there. Dr. Aydelott has recommended you. This, with my own recommendation, can no doubt gain a place. Many Virginia and other friends have settled in Kentucky. Affectionately your's, B. A."

"Saturday, June.

"Dear Thomas:—Perhaps you would do well to come to Philadelphia when Convention is over. The Sunday-school will make you agent for as long a time as is desired, say many years. Would plant you at a central spot, and permit you to visit a region around. This would allow preaching. But it may be your determination, as you state circumstances, to stay. Will not there be vastly more good effected should you go? Horrell, from St. Louis, Missouri, I understand, will come to the Atlantic border soon, on a visit. Will not that give opportunity of gaining information?"—"We ought to be much in prayer, that we may be allowed a privilege, greater than any on this earth, that of promoting, in some humble way, the glory of our Lord. May we be admitted to it. We are nothing. We can only look to Christ."—"Are you desirous to go to Indiana? or where?—We can, we believe, furnish the means. Missionaries, as well as Sunday-school agents, we desire. Let your heart ask what is most likely to advance our dear Redeemer's glory; to feed the hundreds of thousands now destitute, or to live in the *comparatively* unuseful spot where you now dwell.

"I again say, come to Philadelphia. Many, very many things we then can talk of, not to be given in letters."—"Souls certainly are precious. We are called to do the *most* for them. Have not our lives been devoted? Are we our own? Can you answer to Christ in the great day for neglect of that which promised to effect the vastest good? Come to Philadelphia, if only for one hour, or a single day. Hoping to see you when Convention ends, I am,

"Your's, truly, BENJ'N. ALLEN."

"August 3d.

"Dear Thomas:—My soul is distressed past endurance. Your declining the visit to Kentucky, seals Frankfort, and—" "I do not speak words unfounded."—"The appoint-

ment paying your expenses, under God pointed you there. The surrender of that appointment, gives our enemy every advantage. Mount immediately, for the love of God, man, Christian, do not, as souls are valued, do not give up the cause. I hope you will find it in your heart to suffer, should need be, to suffer for Christ—cheerfully do I say. The books and all you have in your possession, and moneys due of mine, take for extra expense of going to Kentucky. Go, and let no family feeling, naught but death stop. No obstacle can be in the society: all can be arranged. I'll do that—only go. The Lord remove all obstacles, *turn hearts*, incline wife, self, and every one. For the love of Christ, go as soon as you possibly can. Time enough remains for you to go, and secure each of those towns. Mr. Horrell is here now, from Missouri; says the people want ministers. I cannot go at this time. You go—God will be with, take care of, defend you, and will make comfortable your wife, your children. Parish let alone for a few weeks. All depends on your decision. God direct you, and bless, for Jesus Christ's sake. Amen. B."

"*Go settle in Frankfort.*" "My dear brother, let us live for the cause of Christ. God works by feeble instruments." —"Go, go, go by all means."———

The above fully evinces the intense ardour of feeling which he suffered to be enlisted in the cause of the Western country. It was indeed a burning zeal, but the Lord did not gratify his desire. He had in rapid preparation for us, other scenes of labour, trial, and enjoyment.

In the fall of 1827, my brother visited Washington and Georgetown, District of Columbia, for the purpose of attending the anniversary of the "Society for the Education of Pious Young Men for the Ministry of the Protestant Episcopal Church." An account of this journey we have in his letters to his wife.

"Dear Harriot:—I arrived in Baltimore this morning, Tuesday, at two o'clock: attended the funeral of Bishop Kemp. Dr. Wyatt delivered an impressive address. Attendance of people very large. He was buried a little out of town. Bishop Onderdonk came to the funeral. We travelled together, and he officiated by reading a part of the funeral service this morning.

"Last evening I came along the road where Bishop Kemp received his wounds. I saw the spot, and had a very particular description from the driver of No. 1 stage, by the side of whom I rode.

"The Bishop, on Friday last, left Philadelphia at twelve, arrived at Newcastle; started thence in stage No. 5. There were ten stages in number. The stage in which he rode had a driver who was intoxicated. When within a little more than three miles from Frenchtown, the driver endeavoured to pass two other stages before him. Those stages were going in a walk. In order to pass them, the Bishop's driver turned off the road on to a green sward upon the left. He was going in a trot. Presently he came to a large hole six feet deep, whence they took gravel to make the turnpike. In the bottom of the hole were some stone, which some time ago were taken from a neighbouring field. When the stage came to that hole, it was turned bottom upwards. A stone large as "a gallon jug" lay higher than the other stone, and upon that the Bishop's head fell. They took him up, put him into another stage; but a mile further on, took him out, and left him in a house until they came with a stage with a bed in it. Thence took him to the steamboat and home.

"He had his senses, and trusted his Saviour would receive him. He rests now in the burial-ground, and the diocess of Maryland is without a Bishop. The Lord overrules every thing, and he will make all to be well.

"Mr. Stavely may take the part of this letter concerning Bishop Kemp, without my name, if he pleases.

"Bishop Onderdonk returns this evening. I go to Georgetown to-morrow."—"Love to every body. The Lord reigneth."—"Baltimore, at Henshaw's, Tuesday, 3 o'clock."

"At Mr. Key's, Georgetown, D. C. Thursday.

"I am, dear Harriot, very well, and have been well from the day I saw you. Half past six o'clock on Wednesday morning, I came in company with Mr. Henshaw, &c., from Baltimore. Came to Georgetown; attended the Education Society; saw Mr. Meade and others. Could you be here it would please you. Mr. Bedell preached last night, and I am to hold forth to-night. The prospect is, that I may leave here in to-morrow's stage. I am not able to tell whether I stay Sunday in the District, or not. I shall rejoice to be at home, in God's good time. Give love to all."

"November 3d, Saturday.

At the Rev. Mr. Hawley's Washington.

"As, dear Harriot, it gives you a pleasure to know of my movements, on Thursday evening, after my last letter to you, I spake a word for my blessed Lord, in the pulpit of the Rev. Mr. Gray, in Georgetown. Friday I came to Washington, and dined at brother Hawley's. Last evening brother Meade preached in Hawley's Church. To-morrow I am engaged to preach for brother Johns, who preaches in the City Hall—young Mr. Johns this is. Mr. Johns of Frederick was here. Dr. Milnor, of New-York, is here also. Dr. Milnor preached for brother Hawley last Thursday night. I saw Thomas. Took tea last Wednesday afternoon with him at Mrs. Forrest's in Georgetown. I am glad to find he is about building another new Church, a few miles from the place he lives in. This proves he is not labouring in

vain. He seems to be pretty well. Last night I staid at Dr. Lovell's, (Mrs. L., formerly Miss Mansfield.) She is very kind. I shall remain there while I continue in the city, at least as much as my time will allow—It will be rather short.

"I found a niece of Mr. Pechin's, one that formerly belonged to my Bible Class; she is a very pious woman; married, and Mr. Johns boards at her house. I am in no want of friends.

"Brother Hawley, Dr. Milnor and myself, dine at the President's this afternoon. Tuesday next, I am expected to dine with the Secretary, Mr. Clay.

"Mr. Bedell goes on Monday with Mrs. B., &c. As they move in a dearborn, it will take at least six days for him to get home. I may go to Alexandria on Monday, or I perhaps shall leave here on Monday for Baltimore. My time of leaving is undetermined. When once I see Philadelphia, I shall probably not go away again for some time." Your's, BENJAMIN ALLEN."

In a letter to myself, he expresses his joy at the prospect of a considerable extension of the Redeemer's kingdom—

"Pray for the whole world. The Jews are beginning to come in. The Armenian Christians, in and near Constantinople, have recently rosolved to abandon their corruptions. The Society Isles, and the Sandwich Isles, are receiving the Gospel. The Mission in Palestine is producing fruit. One convert, at the last accounts, was six months imprissoned, because of his conversion. The days of the spread of the Gospel most certainly are coming. Many run to and fro—knowledge increases." * * * *

"How great the privilege we possess. May our hearts yield in gratitude, as some token of our love. Oh Lord, draw us, that we may run after thee. Dear Thomas, truly your's.

CHAPTER XXII.

EXTRACTS FROM CORRESPONDENCE.

I present the following additional extracts from my brother's correspondence with myself—

"PHILADELPHIA, January 24th, 1822.

"Dear Thomas:—I hope the blessing of the Head of the Church attends your labours, and that you are devoting all your energies, and praying with all your ferveney, for the outpouring of the Spirit upon yourself, your wife, child, and congregations. Our poor, dear father, ought not to be forgotten by us. He may yet be restored to us; for that we should most fervently pray. Give our love to Magaret, and kiss Mary Treby for us.

"Your's, as ever, B. ALLEN."

"February 16th.

"Our father, we must pray for him—I scarce know what more, except making him as comfortable as in our power."

"My Bishop is an amiable man." * * *

"I would recommend to you one thing, which I think will increase your usefulness; and that is, committing at least one sermon a week to memory, say your morning discourse. From experience, I am satisfied it will more than repay, in an increase of usefulness, and you can still extemporize at funerals, &c. It is by no means as difficult as you might suppose. May the Lord direct and bless you and your's and give us both many souls for our hire."

"November 7th.

"Your pleasure in adding to your communion must be great. May the Lord add more and more of such as shall be saved. Your riding about and preaching from house to house, has its peculiar pleasures. I often think a preaching tour for a week, would be quite a pleasure, and I hope some day to go with you a round, but not at present. My duties are numerous. Oh, for grace to perform them. Pray for me, I beseech you, that Satan do not gain any advantage over me."

"January 28th, 1823.

"Your's came duly. Could you not get into the stage and come and see me; then we might confer. 'Twould give me great pleasure."—"R.'s Church in S. is vacant, and if *you were vacant*, would just suit you. But I suppose you are comfortably planted near you wife's relations."

"No special outpouring of the Spirit among us, but some circumstances that are encouraging. There would be much to interest and profit you, perhaps, if you would come and see me. Do come and labour here a little for your Master. It might have a reviving effect, and the Church has had such a blow in the defection of R., it needs help. The Lord guide you to us."

"March 4th.—My speedy plans are sometimes not good, but sometimes necessary. It was only at the moment that any thing could have been done." * * *

"The Lord may have much work for you where you are, and many souls to give. May he direct. His will is our happiness. Truly He is the best guide and provider."

"June 27th.—Your letter was extremely acceptable, and though I have been thus long answering it, it is not because I have not thought of you much and often. May the Lord bless the little stranger, and cause her to be a

blessing to the world: may she be sanctified by grace, and brought at last to her everlasting home.

"You have now a charge to pray for, and direct—two little ones. I hope your own soul is growing in grace, and is becoming more and more interested for souls who are perishing around you. We have an important work to perform, and we must not relax at all, but pray much and labour much, and press onward in the path of effort until our Master call us home. *May we be ready.* I may go to New-York this summer, but whether to Hudson, I know not. The Lord direct me. When will you come on? Cannot you come within a week or two? I wish most earnestly you would come before the middle of next month: much good might come out of it. If you would be here two Sundays, it would be most gratifying, and might be beneficial. We might talk about many things."—"Come and let us see each other once more, and pray and preach together.

* * * * *

"August 11th.—May the Lord make us thankful, and enable us to be blessings. Truly, your's, with love to Margaret."

"October 7th.—I fear it will not be in my power to visit you when you mention. My Church demands my unremitted attention: and not improbably I may do you as much good by coming at some time when you have no help. May the Lord be with you in your Association. May the Lord ever be with you, and give you many seals."

"Nov. 3d.—The more am I convinced we must rely on our Lord, and on him alone. He can make us effectual in every thing. May he help us both to preach the Gospel with more simplicity and sincerity.

"I hope you may find your situation more inviting and

sufficient. I will do all I can to procure you a better, if you wish it. I have already spoken about two or three. Our father is certainly better.

"Affectionately your's."

"February 27th, 1824.

"We shall be very glad to see you indeed, and expect you as soon as the spring opening will allow, and perhaps may in summer return your visit. Bring sermons enough with you. As to the small-pox, it is abating, and you would be in no danger. Vaccination is a better security than small-pox, and if your children have been vaccinated they are secure. Should they ever be attacked it would undoubtedly be light. But there is no prospect of their being attacked. My children did not take it from me, though in the same house, and one, during the fever, in the same bed. You may, therefore, give to the winds all hesitation, and come. We will endeavour to make it as agreeable to you, and Margaret, and the little ones, as in our power: and indeed it is high time you had all come to see us. Let there be no more delay: we are waiting for you. Unless you visit us now, we shall hardly be encouraged to call on you in the summer. Our father will be also glad to see you, and your going will be of great advantage."——"We want more preaching and more prayers here; therefore, I hope you will come in humility and fervency, and that souls here will be much benefitted."

"Nov. 8th.—We have no special good news in the spiritual world. I am much encouraged in my congregation. Oh may we be rich in souls!"

"Philadelphia, January 4th, 1825.

"Dear Thomas:—Your's was very acceptable. There is nothing so cheering to the heart of the Christian minister as seals of his ministry. 'My joy and crown,' was an

Apostle's language, and well may it be our's. You, I hope, increase your private prayer and the closeness of your walk with Christ, for hence a blessing is made to come. The consistent walk and conversation of believers is often the instrument of conversion. I heard an instance recently spoken of, wherein the holy walk of three professors was made the means of converting a soul that had long stood out. There must be something in their religion, was the conclusion at last.

"We are now one year nearer the hour when we must give account of our faithfulness. We must stand with our people before the trying bar. Oh! the reflection should drive us to our knees, and make us go afresh to the Lamb of God. We need much pardon, may it not be denied us.

"Every year we should find out more of the wretched sinfulness of our own hearts, and learn more humility and meekness. We need much grace. May we be sensible of our need, and learn to obtain it.

"Truly I am a wonder to myself. Had not an Almighty arm upheld me and kept me, my hopes would long ago have been wrecked. Glory be to God that I am blessed at all.

"May we grow in every Christian grace and virtue, and become like unto our perfect Pattern—imitating him in all that is imitable and having his spirit. It is our duty to redouble our prayers for our father. He is approaching age, and we ought to supplicate for him.

"I am endeavouring to catch more of the true spirit of Gospel preaching. My efforts are in need of purifying. May the Lord direct me. Our love to you and your's. May the Spirit abound towards you."

"17th February.—The Holy Spirit fill all with the fruits of the Spirit, and us too, and our father, and our people. We all need more grace."

"March 22d.—In the Rev. Mr. Bull's Church is an extensive revival. He lives forty miles from this. Fifty have found hope, and the work is going on. A late Recorder has some account of it.

"The longer I live, the more I feel the importance of daily *secret* prayer. No matter what is substituted for that, the soul is injured. May our father be always in our hearts at such times.

"Solemn will be the account we must render at the final day. Precious souls committed to us! Lord have mercy, must be my prayer. May he help as to be more faithful.

"My old clerk died last week—a most interesting case; fifty years a professing Christian—impressed sixty-two years ago under Whitfield—truly pious and exceedingly humble. He was ready to contend with Paul, who should be called the chief of sinners. His walk has been such as to call forth the admiration of all. Still he felt and expressed how easy it was for a professor of even long, very long standing, never to have experienced true religion. He has gone home. Two adults were baptized in church the evening of his funeral sermon.

"May God bless your's and you—all of us too. Preach Christ, in simplicity, and with much prayer. We need much grace."

"October 26th.—A few were added at our last Communion, and two or three were in a good way, but nothing remarkable. We have all the regular means as usual. Cares multiply."

"January 24th, 1826.—I know nothing unfavourable concerning our parent. Let us pray more for him."—"Sick with influenza all over Philadelphia. H. is sick with it."

"February 16th.—As to changing situation at present, you had better remain. Do not change for six months or more at least. This is a singular request.

"The southern people are more desirable to be among, on several accounts. You may find souls where you are given to you as numerously as elsewhere.

"We have been blessed with tolerable health. Some sick, but it has been so general we ought not to complain.

"Newton's Works, which I am now reading, with Scott's Letters and Papers, are very pleasant and exceedingly profitable. The Lord reigneth, and reigneth in love, is my experience. Your's, I presume, is similar. My heart rests on that—the Lord reigneth—with joy.

"I would give you half a dozen of a little book just published, if I could send them."

"April 13th.—We have reason to be thankful for the account G. G. gives us of our father."——"The Lord hears prayer, though he sometimes delays. We must daily put up supplication. Who knows but an answer may come when least it is expected. We have experienced many mercies in our pilgrimage already.

"Trials, however, are necessary. We need them most, and the Lord in very faithfulness will send them.

"We must strive continually to live nigh to God.

"Dr. Bank's, a clergyman of this city, last Sunday preached twice, and on Monday morning was a corpse. He was remarkably well on Sunday. We yesterday attended his body to the grave. Yes, before the week was half out, he was lying in the dust, whence the archangel shall call him, to give an account of himself to God. We may suddenly be called—and we know we shall be called. Let us every day then ask, am I ready? and always live as though the next day might be our last.

"The Lord be with you, bless you all, and give you the abundance of his Holy Spirit." * * *

"September.—What route is best to your house; by Washington? The possibility of my being able yet to visit

you, leads to the inquiry. May we meet at last with our father, in a Heavenly world.

"Harriot has been in worse health than ever, this summer. Travelling is essential to her. We have gone out and home repeatedly, and it has benefitted her much."

"September 26th.—Your's is becoming a numerous household. May that Spirit which can renew after the Divine image, graciously visit Margaret and all of you.

"Your's is a pleasant state of things, in which Associations can be enjoyed. Once in a great while I go to the country, to breathe its re-invigorating air, and preach."

"November.—Pray for our father. He is better, and goes to Church. The Lord has heard our prayers, and favoured us. We ought to praise and adore. Pray for us."

"PHILADELPHIA, January 4th, 1827.

"Dear Brother:—Another of our years has gone. What has it testified at the bar of God? We ought to mourn over our sins, and to bow humbly at the foot of the cross, seeking anew that clothing of a Redeemer's righteousness, without which it will be impossible for us to stand before God. Have we truly repented? unfeignedly believed? and is love to God even now shed abroad in our corrupt hearts? May we pray for the Spirit of the Lord day by day!" * *

"April.

"Dear Brother:—By Mr. B., you will receive one or two volumes, which I hope to find acceptable.

"Receive my congratulations on the receipt of your account of the dealings of God with your soul. Living near the Lord, will be instrumental in continuing the light and comfort to you. Your whole hope is to be placed on his free grace. Trust him with every thing—children and all. Keep looking to him. Our experience of his goodness is such, we ought to glorify him for ever." * *

"There are many trials before us; we have but to look

to Christ. His grace will prove enough. Our day shall never be without sufficient strength. It has been promised."

"My soul is more engaged in the proper work assigned as Pastor.

"Have you a Bible Class? That is exceedingly precious, both to Pastor and the young. How progresses your Sunday-schools?

"Will you, at your Association, offer hearty prayers for us? We of the state of Pennsylvania have much need of help, grace, direction."

"September 21st.—Thomas, we ought daily to pray for our father. He was as usual, when I last had a line or two."

"I fear difficulties are to increase with the Protestant Episcopal Church here. The Lord deliver us. You should unite in prayer.

"We hope the Lord blesses your labours.

"Tell Margaret to pray for my children, as well as her's. You would afford us pleasure by coming. Love as due.—Our prayers are unto God for help. We trust he yet will, as hitherto has been the case, listen to our prayers.

"Affectionately your's, BENJAMIN ALLEN."

In the foregoing extracts, we, perhaps, more distinctly discover my brother's real character, than if he had prepared a regular diary of his experience. It is indeed grateful to attend to the humble, pious, and ardent breathings of his devoted bosom after the increase of holiness, usefulness, and the glory of God. And that which stands truly prominent, is his *filial affection;* his anxious solicitude for the present comfort and everlasting happiness of an afflicted parent.

Oh! may all who read, catch so much of his spirit, as shall render them tender and affectionate to parents and seniors; constrain them to hunger and thirst after righteousness, and pant for the glory of God, and the honour and immortal blessedness of all mankind. *Amen.*

CHAPTER XXIII.

HIS HEALTH FAILS—PROPOSES MY REMOVAL TO PHILADELPHIA—PROPOSES A VOYAGE TO EUROPE—CHURCH MISSIONARY HOUSE—CHRISTIAN MAGAZINE—NEW PLANS.

Soon after I met with my brother in the District of Columbia, he informed me that his body was evidently giving way under the severe pressure of his labours, and pointed to symptoms of an alarming character. He, therefore, was constrained to look around for some individual to share his labours with him. His eye was speedily directed to myself. And he wrote to me on the subject of my removing to Philadelphia—

"November 17th, 1827.

"Thomas:—Desirous of procuring an individual that is ready to preach occasionally (once at least in the seven days) lecture—attend prayer-meetings—aid my too great efforts connected with Sunday-schools in St. Paul's—I write to know, should you be willing, whether $—— per annum could supply all necessary wants. It was, years ago, my earnest desire that a more healthy climate should be the place of your abode. I think it right you should, for the sake of Christ's cause, preserve your life: the probability is, this climate would preserve it. Facilities for educating your children too would be furnished here, that it cannot be in their power to enjoy there. Will you come?

"My Sunday-schools require to be visited every Sunday. They comprise six hundred scholars, (four to five hundred

regular attendants.) In the number is comprised a Bible-school, which needs assistance by visiting, praying with, &c. —two Bible-classes every Sunday also. My health (spit blood every few months so sure as too great exertion) demands a help. The congregation prefer the preaching of you to that of many."——"The people will help me to raise a portion of the salary. Homilies or occasional attendance on your part to other publications of similar character, (under my responsibility and help) will aid further. I will see the remainder in some way made up. Some means can be devised to have preaching by you three times a Sunday, (though twice will be sufficient.) This too enables you to be in general at home; though it may be needful to visit New-York or some other place occasionally. Write immediately.

"P. S. Since closing my letter the first time, I am informed it is in agitation to appoint you Sunday-school Agent for Maryland, and let you take up your abode at Baltimore, (eight hundred dollars and travelling expenses.)

Let me know whether you will accept *my* offer soon *as possible*. Should the offer be accepted, it will be necessary for your whole time to be given to St. Paul's."

He again wrote— "Monday, 19th November.

"Dear Thomas:—Since writing on Saturday, I have conversed particularly with the Vestryman of St. Paul's, who superintends the Sunday-school establishment. He earnestly desires the arrangement. The chief members in the congregation would aid in bringing it to pass. Sometime ago they were about having an arrangement to assist in supporting a young man to read, preach, &c. part of the time. The fact also is, that a very important and encouraging opening for building a new church, is inviting some one in the western part of the city, which is rapidly settling. Broad street is building up, so are other streets

west. A church will very soon be needed there. No one now exists in all the west beyond Broad. There might you officiate Sunday mornings. Sunday nights it would be necessary that you preach in St. Paul's. The need of you is felt by me, my people, and Sunday-school teachers. While this will remove you to a field where you are likely to remain in company with your family more—you may all the time, save a trip to New-York, &c., now and then, be with them—my removal or death may open a permanent field of usefulness.

"As to supplying your place at this time, Mr. H. just leaving this Diocess is ready to remove to such a place—well fitted to it. He was at Alexandria, desirous of a settlement, and could, undoubtedly, be immediately procured, so as to prevent a vacancy of even a single Sabbath. Come and talk about the things. Let H. be applied to.

"Your's, BENJ'N. ALLEN."

In my answers to my brother, I brought a long array of objections to his propositions, on the ground of my health, his plans not being properly matured, &c.—also, I had a strong attachment to the people of my charge; the Lord had owned and blessed my labours among them, and I felt unwilling to leave them. I, however, did not *positively* refuse to remove, if a suitable door was opened elsewhere, but wished to leave the entire concern to the guidance and direction of our Heavenly Father, as he saw would most promote his glory and our good.

My brother's declining health awakened up the sympathies of my bosom, and I expressed myself as constrained to render him every assistance that I could *consistently*.

He consequently again wrote to me, in a letter postmarked December 10th—

"As it has pleased God to dispose your heart to visit this as a permanent place, I entreat you merely to put spurs to

your horse, ride to Baltimore, and get here by next Sunday. That will enable us to attend to every arrangement requisite to removing. Not an hour to be spared.

"A third is assisting in discharge of the duties I mentioned; still there is room enough. A building must be erected and $—— secured in divers ways—I responsible. As you suggested, it is best perhaps some other should assist me: though Sunday nights, I should want you at St. Paul's. Then the Church west of Broad and south of Market may be your's. It affords satisfaction to my heart to hail your coming to Philadelphia."

Soon after I received the above, I left my parishes and came on as far as Baltimore on my way to Philadelphia. On my arrival in Baltimore, I found such new arrangements made relative to the movements of the steamboats between Baltimore and Philadelphia, as completely interfered with all my plans. I, therefore, abandoned for the present my visit to my brother, and wrote to him and begged him to be more explicit in the expressions of his views and plans; and to give me, as distinctly as possible, the duties, usefulness, comfort, and permanency of the station he had in view for me. I also consulted with brother Henshaw; he was not satisfied as to the opening in Philadelphia.

My brother finally changed his plans in some degree, and determined to visit Europe with reference to the restoration of his health. He so brought his case before me as to lead me at once to visit him—

"PHILADELPHIA, January 7th, 1828.

"My Dear Brother:—It has become necessary for me to take a trip of some kind on account of my health. The result is, I expect to sail for England April 1st, and return early in the month of September. This is now a new

reason why you had better pay me a visit. It is not in the nature of things for me to say all I need to say as to circumstances, by letter. I am able to pledge $—— per annum. You inquire, Who is your pay-master? Christ. Now, should every Vestry in the world unite in pledging you support, and Christ be against you, it would be unavailing. Therefore look to Him as your banker. In former days, Christ caused me to be the instrument of aiding you along. Have you no faith? Not in me—but in Christ?

"A Prayer-book establishment has recently been opened. I offered a clergyman six hundred dollars per annum to be its attendant."——"This establishment will require your general superintendance while my absence continues. My Church will, during my absence, require some one to attend to it. Who that will be, I have not yet decided. Great good, however, might result if you would spend a few days with me, embracing, at least, more Sundays than two. As my journey will be one of danger, we never may see each other. You will therefore, I trust, come. I hope to be in London during the religious meetings in May—Agent to American Sunday-School Union, Bible Society, &c. &c.

"My store enables me to dispose of my books, &c. &c. Living Manners is stereotyped, and going off very well.

"Dr. Aydelott is called to Cincinnati, Ohio.

"I require, from my state of health, a young man to read prayers for me, and give him $400 for that and some other services.

"St. Paul's Sunday-school Teachers are supporting a Sunday-school Missionary.

"Can you not travel on horseback? Trusting you will not long delay your coming—love to Margaret and little ones. Your's, truly, B. ALLEN."

This decided my movements, and in my answer I observed to my brother—

"Rockville, Montgomery County, Md.
January 14th, 1828.

"Beloved Brother:—It is truly painful to hear of your bad health. May God direct to the use of those means which shall be blessed to your restoration. I trust he has yet much work for you in breaking down the strong holds of satan, and rearing up the standard of the cross in the world.

"I feel myself constrained to visit you immediately. My present design is to leave this next Monday, and travel on horseback, as you suggest. I think of going by the way of York and Lancaster, as the most proper at this season. I expect to be three or four days on the road. I am making arrangements to spend two Sabbaths with you, if necessary. Our love to Harriot.

"Your affectionate brother,
THO'S. G. ALLEN."

On the 21st of January, I left my parishes, and entered on my journey for Philadelphia, where I arrived at the close of the 24th. The prominent object in this visit was, once more to meet with my beloved brother. As to my removal to Philadelphia, I was far from being favourable. In fact, as far as I can now recollect my feelings, I was decidedly opposed to the plan. However, by repeated interviews with my brother, my opposition gradually gave way, and I finally consented to remove. As giving a view of our feelings and plans, I present the following extract from my journal.—"Monday 28th: I had a more satisfactory interview with my brother on the subject of my removal to this place. He says, as we commenced our course together, so he is desirous that we should continue and act

together; and that we should divide to the last for our mutual support.

"His object is, for me to have a general oversight of his Mission and Prayer-book establishment; to take charge of his Church either alone, or in connexion with another, during his absence in Europe, and after his return, for me to continue as long as I think I cannot do better, acting in concert with him, in the general discharge of his parochial and other duties." * * * *

"May the Lord direct me to pursue that course which shall most glorify his holy name; most promote the happiness of my fellows; and to take my stand where I shall most enjoy the smiles of his love in Christ, and where my family shall enjoy that grace which shall bring eternal salvation to all their souls. Amen. Amen." * *

I also add, *to me*, the grateful circumstance, that on "Sabbath, February 3d, I attended in St. Paul's Church, preached and administered the Sacrament of the Lord's Supper *to my brother*—also brother R. and N. and a large number of communicants. A refreshing season." * *

I obtained the consent of the Rev. William H. Rees to become my successor in Maryland. I left Philadelphia on my return to my family and people, on Monday, February 4th. I made arrangements for an immediate removal to Philadelphia.

My brother wrote to me, "February 28th—You at present are expected to make my house your first stopping place. Every thing delightfully progresses, through the Lord's gracious kindness. No difficulty likely to occur. People pleased with you. All promising. 'Tis most extremely important all should be kept quiet; so very large is the congregation, a little move wrong, might do much mischief. It is essential, therefore, that you hurry on. I am unable to preach." * * * *

His last letter to me before my removal, is dated

"PHILADELPHIA, March 4th, 1828.

"Dear Brother:—We are with much pleasure and great interest looking for you. I pray you do not delay later than to the first of the next week; the middle of the week after, my departure occurs; viz., on the 20th. I am grateful to a God of mercy, for the general satisfaction existing in the congregation, in view of your being here. Smith is not yet heard from. And whether or no his coming may be expected, is very uncertain. Therefore, you will, perhaps, be alone. The Lord is sufficient however. Having much to say, which there is neither room, time, nor ability to say with pen and ink, I defer, till face to face we may converse." * * * * * *

"We have a very interesting time in the Church. My poor body reminds me daily, that if I am not speedy in seeking some remedy likely to prove important and effectual in character, a few more weeks, or months at most, will finish my career. Six children, a wife and a Church, and world calling for effort, say to me—go and seek renovation of body, and leave home-matters to Christ. The Lord be praised for every thing. Your's, ever,

B. ALLEN."

As is intimated in the above, my brother also applied to the Rev. B. B. Smith, to officiate in his Church during his absence; and to establish a lectureship in the city. Though Mr. Smith took some time to consider the propositions, yet another path soon opened before him, and he accepted the Rectorship of Grace Church, in Philadelphia, and became the Editor of the Recorder. I was anxious that Mr. Smith should unite with me in the charge of St. Paul's, which was my brother's plan; for my heart shrunk from the labours and great responsibility which the entire charge would throw upon me.

I have thus enlarged on this subject, in order to present the prominent feelings and views, both of my brother and myself, in connexion with my removal to Philadelphia.

In December, 1827, my brother opened a book establishment, which he denominated the Prayer-book, or Church Missionray House. A prominent object with him was, to bring down the price of Prayer-books, and place that excellent formulary within the reach of all the members of the Church. He also designed to publish the Homilies and other works; and the profits of the establishment to be devoted to the support of missions in the suburbs of Philadelphia. His first agent in the Missionary House was a clergyman, who also was to act as one of the missionaries, and my brother agreed to give him, for his entire services, six hundred dollars per annum.

I give the following extract from the advertisement of the "Church Missionary House, No. 92 South Third street, opposite St. Paul's Church." With a number of my brother's publications, is noticed for sale, "Doddridge's Rise and Progress; Henry Milner; Scott's Force of Truth."—"Also, the publications of the American Sunday-School Union, and the American Tract Society, together with a great variety of other books and tracts."—"The rule of this establishment will be, that no credit will be allowed to any one. Its object being to supply the Church with the *Prayer-Book* at the lowest rate, and also with the *Homilies*, makes this a necessary rule."—"Every farthing of the profits of this establishment will be sacred to the cause of Christ, devoted to the spread of the Gospel. As the greater part of the profits, it is probable, will aid missionaries, the name of the establishment is appropriate."

My brother prepared and published a number of works in connexion with this establishment. He wrote the "Narrative of the Labours, Sufferings, and Final Triumph of the Rev. William Eldred, late a Missionary of the Society

for the advancement of Christianity in Pennsylvania." The copyright of this he held "in trust for the benefit of the widow and orphans of the deceased missionary."—He also published a small work of seventy-two pages, "entitled, General Stevens, or the Fancy-Ball, being the Third Part of Living Manners."—He abridged the work of the "Rev. George Croley, A. M. H. R. L. S., on the Apocalypse." This he gave to the public in a volume of one hundred and fifty-five pages, under the title of "The Church in the fires of Persecution; or a History of the Sufferings of the Church, from the days of our Saviour."—The following is the preface.—"This is an extract from a larger work on the Apocalypse. It details, in style so beautiful and sublime, the history of the sufferings of the Church, and is so well calculated to refresh the memories of all, as well as to inform such as have no leisure to read many volumes, that it is both valuable and interesting.

"January 7th, 1828."

He also abridged the work of the "Rev. Edward Irving, minister of the Caledonian Church, London, on the prophecies of Daniel and the Apocalypse, which relate to these latter times."—In the Preface he observes—"These pages are extracted from a larger work, in two volumes, and contain a view of the prophecies which have been fulfilled within the last thirty-three years, by the circumstances of the French Revolution, the wars of Napoleon, &c. They are also peculiarly interesting, because of the proofs they give us, founded on a calculation of the period mentioned in Daniel, that *we are within forty years of the Millennium.*

Philadelphia, 1828."

This work forms a 12mo. volume, of one hundred and eighteen pages. He had it stereotyped.

My brother, on the 2d of January, 1828, issued the first number of a Magazine, under the title of "The Christian Warrior." This was to appear every week in sixteen pages.

The following extract from the editorial in the second number, gives his views—

"PHILADELPHIA, January 9, 1828.

"The Editor of this publication feels that he is called upon to say something concerning his views, and the principles by which he expects to be governed. They are then, in general, the principles of the Protestant Episcopal Church. A minister of that Church, he loves her doctrines and her views of polity."—"He resolves to set forth precisely the views of polity advocated by Bishop White in his pamphlet of '83, and again declared as held by him in 1820: those views which have prompted the moderation of his long career, and still permit him to preside over the oldest of American Bible Societies—those messengers of God. He holds the doctrine of the sovereignty of the Most High, and the free agency of man."—"If he were to select any human work which expresses most completely his views of doctrine, that work would be the CHRISTIAN OBSERVER. Prayer-meetings, as recently advocated by the Bishop of the land of his fathers—Bishop Griswold—whose apology, or rather whose defence of prayer-meetings, it is his design to have stereotyped—he believes are nurseries for Heaven. Bishop Burnet, in his History of his own times, informs him, that in prayer-meetings were born societies which have, for now more than a century, run their active course—one of which, the Society for the Propagation of the Gospel, planted the Episcopal Church in America.

"Revivals of religion he prays may abound, until all Loadiceans are renewed in the spirit of their mind."

The London Christian Review, and Clerical Magazine, the republication of which was commenced in this country, my brother united with his publication. He purchased of the publisher his subscription list, and the copies of the first number of the Review which were on hand. A portion of the subsequent numbers of the Review, were em-

bodied in his work. He therefore changed the title, from the Warrior, to the *Christian Magazine*. In May, this work was changed to a monthly publication of thirty-two pages, and thus it continued, under my direction, till the close of the volume. The following from the Prospectus, gives my brother's own language—

"*The Christian Review, and Clerical Magazine*, edited in London by certain Evangelical Preachers of the Church of England, who have come out in the true spirit of the Gospel, resolving to attack '*wickedness in high places*,' is made a component part of this Miscellany, and every thing in that Review, calculated to benefit American believers, is to be re-published in *The Christian Magazine*.

"The Editor intends to procure all the information, of a religious character, in his power while in England, and his brother will attend to its being inserted; so that *The Christian Magazine* will convey the most ample, as well as recent intelligence of the proceedings of the British and Foreign Bible Society, and all the great religious Institutions of the age. The Lord has a mighty work, and this Magazine, while it defends sound doctrine, is designed to be a herald of His movements.

"February, 1828."

For a number of years it was his anxious desire to multiply copies of the Homilies of the Church. October 12th, 1825, he wrote to me on this subject—

"Dear Thomas:—Your's gave me much pleasure, especially as informing of the improvement of your health. Be careful, now you are recovering. It requires special care.

"The subject of the Homilies is so very important, I cannot but hope, when you recover sufficiently, you will stir in the matter. Our people need them, as sound instructors, having the sanction of the Reformers. So much is done to poison them with false doctrine, there is

much need to use every effort to circulate Scriptural means of keeping them in the right way. We are to live but a short time; this is designed to do good after we are dead. An effort is to be made to have it stereotyped, through means of this edition. If that be done, great good will be effected for the Church. May the Lord help us."—"May the Lord give us grace to pray more, to live nearer to him, to be more holy, more devoted, more all we ought to be."

"Your's, truly, B. A."

In July, 1826, he mentioned to me a plan of publishing the Homilies in numbers, at twelve and a half cents a number—a number every two or three weeks; beautiful paper, plates; marginal remarks are to be added to the edition. "My aim is," (he observes,) "to fill the Church with the Homilies. They are stereotyping. First number will be ready in four weeks, or less. Your co-operation I anxiously expect—must help me. Forty per cent. I will allow. Set the former agent in operation with it, all over the country."

In April, 1827, he writes—"The Homilies, for want of sufficient encouragement, are not even yet printed."

After the Missionary House was opened, he kept the publication of the Homilies prominently before him. He proceeded so far, as to stereotype the three first Homilies. As has been already mentioned, his design was, after the work was completed, to present the stereotype plates to Kenyon College, Ohio.

Proposals were also issued "for publishing by subscription, in one volume, 12mo. 'Bishop Burnet's History of his Own Time,' Abridged by the Rev. Benjamin Allen, *Rector of St. Paul's Church, Philadelphia.*"

Another important work that he had in view, was the publishing a pocket edition of Dr. Thomas Scott's Commentary. The following is from the Prospectus—

"The work will be issued in numbers of thirty-six 18mo.

pages each, commencing, for the greater convenience of Sunday-school teachers, with the New Testament. The design is, however, to publish the whole Commentary.

"It will be printed from the latest edition, on fine royal paper, with a handsome new type, and will be delivered to subscribers every Saturday, at ten cents per number, payable on delivery. Those who prefer taking it in volumes, can receive it at eighty cents per volume, of about three hundred and fifty pages bound. It will be put to press as soon as a sufficient number of subscribers are obtained to warrant the publication."

The arrangements for the above work, he left in my hands during his absence.

Much good was no doubt effected by the establishment of the Missionary House. Many useful works were thus circulated; much Gospel truth sent abroad into the world.

My brother also purchased a sett of stereotype plates of the Octavo Prayer-book, and published a small edition from them. And he had another set of 18mo. plates prepared for him. Thousands of copies have already been struck from these plates. The price of Prayer-books, I believe, was much reduced, in consequence of my brother's movements.

Before any profit was realized from the establishment, he proffered a donation of one hundred dollars per annum, for the education of young men for the ministry. On the first leaf of the account-book of the Missionary House, I find, in my brother's hand, the following—

"*Standing Donations.*—The Episcopal Education and Missionary Society, is authorized to draw one hundred dollars per annum, in semi-annual payments. Offer made them February 16th, 1828."

In connexion with the above, I present the following, which was addressed to my brother—

"PHILADELPHIA, February 19th, 1828.

"Rev. and Dear Sir:—Your letter of the 16th, directed to me as Secretary of the Episcopal Missionary and Education Society, promptly and liberally offering one hundred dollars per annum, in aid of their funds, for the education of young men for the ministry, was laid before the Board on Saturday evening.

"The Board fully appreciating your devotion to the cause of Christ, have directed me to transmit to you the annexed Resolution, expressive of their sense of this evidence of your *real* co-operation with them. Permit me to say, that the duty is pleasant indeed. With my best wishes for yourself personally, and for the cause in which you are engaged, I remain affectionately your's,

JOHN M'KINLEY."

"At a meeting of the Board of Managers of the Episcopal Missionary and Education Society, held February 16th, 1828, the following Resolution was proposed by the Rev. Mr. Boyd, and unanimously adopted, viz:

"Resolved, That the Secretary be requested to acknowledge the receipt of the letter read by him, from the Rev. B. Allen, and to assure him of the thanks of this Board for the generous offer which it contains.

From the minutes, JOHN M'KINLEY, Sec.
Philadelphia, February 19th, 1828."

A new Missionary Society was organized in Philadelphia, January 4th, 1828, denominated the "Church Missionary Society of the United States." It was to be "especially devoted to the work of Foreign Missions."

My brother's heart was very much engaged in this cause. In one of his public notices of the Society, he observes—"One person has pledged two hundred members to the new Church Missionary Society. Eight clergymen are already contributors. One thousand dollars is pledged by a single individual for a year."

He also gives notice that "each member of the Church Missionary Society is entitled to a copy of the Christian Magazine, on paying one dollar per annum." He thus relinquished one half the price of the Magazine to the members of the Society.

He likewise had in view the establishment of a Christian Seminary, where *the Bible should be read as a text Book, rather than heathen authors.*

Though some of these last plans of my brother's were never brought to perfection, yet they display his entire devotion to the cause of his Divine Master, even while his system was so rapidly sinking under the severe pressure of excessive labour. Yes, his all consuming zeal is more and more prominent, and his wide expanding soul embraces, as in one design, those mighty plans which much time indeed would have required properly to unfold.

It is grateful to behold, however, the last ray of the *full orbed desire* of his bosom, casting its smiles over the *whole world for which Christ died.* And that desire was kindly noticed by Him who accepts the willing mind. Praise the Lord, oh my soul, through Christ Jesus!

CHAPTER XXIV.

EUROPEAN VOYAGE ARRANGED—AGENT OF SOCIETIES—TESTIMONIES OF AFFECTION AND TO HIS USEFULNESS FROM HIS PEOPLE AND BIBLE CLASS, &C.—MY ARRIVAL IN PHILADELPHIA—HIS DEPARTURE—CAPE LETTERS.

In anticipation of his European voyage, my brother wrote to the "Wardens and Vestry of St. Paul's Church, February 5th, 1828."

The following is a copy—

"Gentlemen:—It has pleased Divine Providence so to affect my health, that it has become, to human appearance at least, necessary to the continuance of my life, that I should embark on a sea voyage. I say a sea voyage, because not only does medical advice point me to this, but all circumstances seem to combine in promising the greatest benefit as likely to be the result of that means. Imperious duty requires me to endeavour to preserve my life, that I may assist in training for usefulness my six children. Still I desire to have the approbation of Vestry. The Rev. B. B. Smith, of Middlebury, Vt., I have reason to believe can be procured to officiate during my necessary absence. May the Spirit of glory and of God rest upon you.

"P. S. I beg leave to enclose my physician's certificate. I have no wish to set out on a voyage earlier than spring."

In the editorial of his Christian Magazine of February 20th, he also has the following notice—

"It is the design of the Editor, in his contemplated visit to England, to attend all the religious anniversaries, and procure, by all means in his power, information connected with the spread of the Redeemer's kingdom. There is a strong impression on his mind that his country is to perform a great part of that work, of evangelizing the world, in which the Divine Head of the Church is pleased to employ his servants; and he feels himself called upon to use every effort in his power to diffuse among all classes of his countrymen, the information he may himself be permitted to obtain. Prevented from preaching, he is not willing to be idle; therefore he offers his services to the Christian community, as the procurer of religious intelligence, with a view to its universal dissemination. He is desirous of taking some humble station in the camp: of holding some humble place in the 'sacramental host:' he wishes his eye, his ear, and his pen to be engaged, if his accustomed labour with his voice be denied him.

"During the time expected to elapse between the 20th of March, (his time of sailing,) and the arrival of the religious information he is going (along with health) to seek after, he will commit the materials, arranged and prepared by himself, for the *Magazine*, to one entirely competent to the publication."

My brother was authorized to act for some of the benevolent societies of this country. The following is from the Colonization Society—

"PHILADELPHIA, March 10th, 1828.

"The Rev. Benjamin Allen, Rector of St. Paul's Protestant Episcopal Church in this city, and one of the Vice-Presidents of the Pennsylvania Colonization Society, being about to make a voyage to England for the benefit of his health, has been requested by the Managers of the said Colonization Society, to obtain for them such information

as may tend to promote the interests of the settlement at Cape Mont Serrado, and to collect funds in aid of the Society, if he shall have opportunity and shall judge it proper so to do. In pursuance of a Resolution of the said Board of Managers, this letter, attested by the signatures of the President and Secretary of the Society, is given, to certify that the above named Reverend Gentleman is authorized to act in the premises, on behalf of the Society aforesaid. THO'S. C. JAMES, President.

"Attest: WM. B. DAVIDSON, Secretary."

I also give an extract of the communication from the Infant School Society—

"PHILADELPHIA, March 17th, 1828.

"Rev. Mr. Allen—

"Respected Sir:—We avail ourselves of your kind offer of assistance to our Society, although we fear it may prove to you a troublesome commission. Will you, after consulting those who are engaged and interested in Infant Schools in London, have the goodness carefully to select and purchase for our Society all the engravings published for the use of those Institutions; particularly the improved edition of Scripture Prints, and of Ornithology?"———"You will, Sir, confer an additional favour, by transmitting, during your residence in England, any information you may think useful on our subject. Wishing you a prosperous voyage, and safe return to your family and friends,

"We remain, very respectfully, your's, &c.

MARTHA G. JANEWAY,

Cor. Sec'y of the Infant School Society of Pa."

The following is from the Agent of the American Sunday-School Union—

"PHILADELPHIA, March 8th, 1828.

"Dear Brother Allen:—Accompanying this, I send you six copies of a Circular which I have lately prepared, em-

bodying the principal facts respecting our Sunday-school operations in the United States, which you will make use of according to your own discretion. I hope you will be able to collect much valuable information, during your visit to England, upon the subject of Sunday-schools; and it will afford me much pleasure to hear from you when there."——"I pray God, that you may have a prosperous voyage, that your health may be completely re-established; and that you may be restored in safety to your family and your congregation.

"Sincerely, GEO. BOYD."

The General Agent of the American Bible Society, thus closes his answer to my brother's inquiries—

"New-York, January 8th.

"I regret the occasion which drives you to Europe; but have no doubt, a residence in London, during the month of May, must be to you and every one who loves the Redeemer's kingdom, 'a continual feast.' May you find it so, and also the means of restoring perfectly your health.

"Your's, respectfully, JOHN NITCHIE."

In view of his separation from the people of his charge, my brother received a number of grateful testimonies that he had not laboured in vain. In a number of his Magazine he placed in his editorial the following—

"Philadelphia, March 19th, 1828.

"Among the various circumstances connected with his contemplated departure, none is more interesting to the Editor than the following expressions in testimony of the great importance, and the infinite value of those simple exhibitions of truth from the sacred page which are given in Bible-classes. Many such testimonials have been given: but these the Editor takes the liberty of publishing, because he wishes to impress upon his brethren in the ministry the

paramount duty of promoting Bible-classes. He essays the doing of this with the greater boldness, because he does not know that his own voice will ever be permitted again to address a Bible-class.

'Respected Sir:—As you are about to leave us for a season, I feel it incumbent upon me to write a few words to you before we part. Were I to judge by my feelings at times, I could scarcely indulge a hope, that I should be an inhabitant of earth, when you return from England; to me my health appears to be daily declining, yet God may be pleased to lengthen out my days, and I may be permitted once more to behold you, and to hear from your lips the glad tidings of the Gospel; yet, if this shall not be the case, I believe I can say with confidence, that you have been the favoured instrument, in the hand of God, of leading me from the paths of sin, and pointing me to the Saviour. Let this be to you a source of consolation, that at least one soul has been saved by your instrumentality; but I trust in the last day it will be found, that many souls have been led by your teaching to seek an interest in Jesus—and should we not meet again on earth, I pray that we may meet in Heaven. With these few lines I bid you farewell, wishing you all health and happiness, having Christ for your portion and God for your friend. May you be safely conducted across the ocean, and may you be restored to your friends renewed in body and in spirit, and living solely to God, may you find that peace which passeth understanding, is the prayer of your affectionate friend.'

'As this is probably the last time, we shall meet you at the Bible-class, for some months, permit me thus to express, so far as words can do, my gratitude for the precious truths you have taught us. Under your instruction, as an instrument in the hand of God, I have been led to see my sinfulness, and to feel my need of a Saviour. I thank you for

those instructions, and I trust the remembrance of the many hours we have thus spent together, giving and receiving instruction, will never be effaced, but will be a theme of rejoicing throughout eternity. Blessed be God that he inclined your heart to commence that good work! Be not weary in well-doing, be instant in season and out of season, and may He who hath hitherto blessed your labours, make you the instrument of leading many more to Jesus; may he protect you from every danger, be with you upon the dangerous deep, and wheresoever you may go, restore your health, and bring you in safety home; may you long live to labour among us for the good of immortal souls. O, when far from here, remember in your supplications at a throne of grace, those whom you have been in the habit of meeting at the class.

'March 14th, 1828.'"

I also add another, from a member of his class—

"Rev. and Dear Sir:—It would be doing violence to my feelings, were I to suffer you to leave your native shore without expressing a sense of your kindness to my family and myself. As a member of the Bible-class, I am indebted to you for much pious instruction and spiritual comfort, which I trust has not been in vain. And the Christian kindness and disinterested attention with which you soothed the dying bed of my beloved mother, has increased the debt of gratitude I owe, an hundred fold. May that God who alone can repay these labours of love, be with you, and guide you in all your wanderings; may his goodness sweeten every soil, make every country please, and finally restore you to your family and flock richly laden with fresh proofs of his tender mercy, is the prayer of your obliged and grateful friend and servant, M. C. S.

"Pray for us.

"Thursday morning."

He likewise received important pecuniary aid from different sources, accompanied with similar expressions—

"PHILADELPHIA, March 13th, 1828.

"Dear Shepherd:—As thy time is not long with us, and I have not the boldness to come face to face, I hope thou wilt excuse me. I have sat under thy voice a long time and have been fed with that manna which thy Good Master has given thee to feed thy flock. I have travelled the road through briars and thorns, and my fleece I expect is soiled in thy sight; but don't yet give her up, but call on that good Shepherd, to wash her in yon fountain and make her fit to feed on the green pasture on his right hand, who never hears his disciples without answering. Be pleased to accept this fleece, not to put thee in remembrance of thy family and flock, but when thou art offering up thy evening petition, remember me. I am sorry for thy long absence, but I am pleased with the one thou hast left in thy place. When thou embarkest for the sea, may the good Captain who commanded the waves to be still and they obeyed, be thy conductor, and may the Cherubim attend thy hammock. If thou should be encompassed around with clouds, or benighted in the wilderness, may thy candle burn more brilliant and disperse the clouds and illuminate the wilderness, that thou may go in peace where thou would wish to be: and when thou returnest, may that pillar of light conduct thee to thy family and home. May thy strength be renewed that thou mayest feed thy flock double fold and be not weary. I am one of thy sheep. *Farewell.*"

My brother also received the following receipt, with the accompanying note—

"Received, Philadelphia, March 19th, 1828, from Benjamin Allen, one hundred and thirty-three dollars, thirty-three cents, for his passage in the cabin of ship Montezuma, to Liverpool. WM. WEST, JR."

"Accept, our dear brother and Reverend Pastor, this trifle as a little memento of the affection of a few of your sincere friends."

Also the following from his Bible-class—

"Solicitous for the personal comfort of our best earthly friend, the Bible-class beg leave to offer to their respected Pastor, the enclosed sum as a small tribute of affection, and would earnestly ask a continued interest in his prayers, that the good seed you have been instrumental in sowing, may bring forth in our hearts and lives, abundant fruit to the glory of God. And may the promise to the righteous man, be your's: 'Whatsoever he doeth shall prosper.'

"That the everlasting arms may be round about you, and restore you in health and safety to your home and us, is the sincere prayer of your BIBLE-CLASS.

"March 18th, 1828."

On the back of the above is endorsed, in my brother's hand, which was no doubt designed as direction to his wife— "Preserve this. B. A.

"Manchester, England, 19th April, 1828."

I have before me an unfinished address, in my brother's hand, which he no doubt designed to present to the people of his charge on taking leave of them. He observes—

"Fourteen years ago, while resident in the city of New-York, I thought it my duty to abandon the ministry, because of the state of my health. Providence opened before me, however, a field of usefulness, in the midst of which, by very violent exertion, and almost continual riding, I was permitted again to recover health. Seven years rolled round, and my health again failed. The fevers incident to the then state of the climate attacked me. Eight of my Vestry were laid low by it: and, beneath its withering effects my own frame seemed rapidly sinking to the grave.

Providence then directed my attention to this city. Here I have entered upon my seventh year of duty: and, though in the commencement of my labours among a beloved people, I enjoyed returning health, it has pleased the merciful Disposer once more to incapacitate me for preaching.

"One new resort remains to me, and with the advice of my physician and the approbation of the Vestry, I expect, in the ensuing week, attempting a sea voyage. In such circumstances, I feel called upon, out of the abundance of my heart, to utter a few words of pastoral entreaty.

"I. I expect my absence to be a short one. It, of course, must, to afford benefit, embrace the summer months. As soon, however, as warm weather shall have ceased, I except to make arrangements to return.

"II. I have no motive causing me to go except the restoration of health. My friend, Bishop Chase, opposes my going with all his power. I feel, however, that my duty to those children and that partner of my days, is stronger than the voice of my respected friend. I go, I repeat, only for my health. There are many things, which, since I have resolved to go, will claim attention. I am requested to appear as the representative of several religious societies, at the meetings of their kindred societies in Great Britian. Since my going has been resolved upon, I shall not refuse to attend to these requests. Nor do I refuse to promote, to the best of my ability, a plan of religious teaching. Such plan, very near as it is to my heart, I feel myself especially called to promote. And of various other matters it may also with propriety be stated, that they claim some attention: but of all it may be said, that none of them is the cause of my temporary separation from my people, my family and native land; the *procuring cause* of that absence is simply a desire for restoration to health.

"III." * * * * * * * *

The manuscript thus abruptly closes.

Though the above is in this very unfinished state, merely displaying the *design* he had in view ; yet, as one of his last acts in reference to his people, it will be viewed with interest. I presume he changed his plan, and determined to make no immediate address to the congregation on the subject of his separation. For in attending to his final public services, he expressed himself to me as unwilling that any thing should be done to operate on their feelings.

As expressive of his entire disinterestedness and his anxiety to remove every shadow of objection which might be raised relative to his leaving his people, he actually relinquished his claim on the Vestry for his salary during his absence. This fact also unfolds, even to the last, his peculiar trust and entire confidence in the good providence of his Heavenly Father; which was prominent in all his movements.

With gratitude, I would further remark, that the Vestry, notwithstanding his relinquishment, continued to pay the full amount of the salary.

The duties of his Church and entire concern he left to myself.

On Saturday, March 15th, 1828, with my family, I arrived in Philadelphia. On the next day, Sabbath, my brother preached in the morning, for the last time, to his people. In the afternoon, I delivered a sermon on the passage, "*I have learned, in whatsoever state I am, therewith to be content.*" My brother listened with attention, and afterwards expressed his grateful feelings to me.

The time of his departure drew near. He spent much time in giving me direction and counsel, relative to the responsible duties about to rest upon me.

Considerable feeling was called forth among his friends. His Bible-class as a body visited the packet which was to bear him across the mighty ocean.

Thursday, March 20th, finally arrived, and we were called to take our long, last farewell of him. Those peculiarly attached, as he separated from them, gazed after him with anxious and deep solicitude—unwilling to forego the melancholy satisfaction of beholding even the last fold of his garment as he passed from their view into another street. Many of his friends and Vestry attended on the wharf and on board the steamboat, to take their leave of him. My brother displayed his usual cheerfulness, as he went from friend to friend.

We finally passed down the river Delaware. I accompanied him as far as Newcastle, where the packet Montezuma was in waiting for him. On our passage down, we were still occupied in imparting and receiving direction and counsel.

Upon our arrival at Newcastle, the boat of the Montezuma received my brother, his fellow-passenger, and the Captain. I took my final leave of him, and gazed upon the movements of the boat as it conveyed them to the packet. I saw him at last ascending the side of the ship. She immediately got under way, and slowly moved down the wide expanding water. After the crowd dispersed, I continued my anxious gaze upon the object which was so evidently bearing away from me my much beloved and only brother. I went on board a vessel lying at the wharf, and took my seat on the deck, still directing my eye to the packet, which soon gradually diminished before me. And my heart constrained me to linger and linger around the wharf until the ship was almost, if not quite, lost from my view. Oh, did not many a prayer ascend in his behalf from the bosoms of the pious! And were not those prayers graciously answered? though in a manner different from their expectation; yet were they not fully answered, in the object of their solicitude being received into the *Haven of Eternal Repose ! ! !*

The Rev. Mr. Kennedy, of the Presbyterian Church, observed to my brother when taking leave of him, "*Perhaps when the sea gives up the dead you may be found among the number.*" Benjamin answered, "*Well, that will be as short a passage to Heaven as any.*"

Heart-cheering declaration! Blessed assurance! Praise the Lord, oh my soul, and all that is within me, praise his holy name, for the animating hope!

The evening of separation from my brother, I continued in Newcastle, and preached from the text, "*Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.*" 1 Cor. ii. 9.

On Friday, I returned to Philadelphia, and entered upon the numerous and important duties which now devolved upon me, as walking in the steps of my brother. The Lord strengthened me, a poor frail worm of the dust, and condescended to meet with, and bless my imperfect labours in his service. And to him be all the praise. *Amen.*

In the editorial of the last number of the Magazine which my brother prepared, we have the following—

"The communication of the Editor, now on his way to England, containing the most recent religious intelligence concerning the doings of the disciples of the Lord in Europe, will be inserted immediately after they have been received. These, though they will, in part, be addressed to the members of his congregation, are expected to be of general interest."

From this period of his history, when we have but a few months before us, ere he is called to enter upon the realities of eternity, every circumstance in connexion with my brother, increases in interest. I trust, I shall therefore be excused, if I present large extracts and circumstances more in detail.

He wrote two Cape letters, and forwarded them by the Pilot; one addressed to his wife and the other to myself—

"MONTEZUMA, Delaware Bay,
Friday, 21st March, 1828.

"Dear Harriot:—Last night I found the flannel-gown very comfortable—am thankful you provided it. I am in possession of the large state-room, next the ladies' cabin, having four births in it, but all to myself—plenty of blankets and every comfort. The passengers are eighteen or nineteen in steerage. One cabin passenger, son of professor Barton, a young gentleman accustomed to travelling. The Captain an agreeable man. We three sit down—grace is said at table. Three Bibles are furnished to the forecastle—one put in the steerage, from Philadelphia Bible Society. Plenty of books of various kinds on board.

A goat gives us milk, and there are fowls in abundance. We have a fair wind, and are sailing rapidly down the bay. Twenty miles below Reedy Island, at this time a few minutes past eleven. Every prospect that to-night we shall get to sea. Therefore, while there is not any motion in the ship, 'tis best for me to write. A good supper last night; good breakfast this morning. These things, though small matters, are proofs that all is comfortable.

Return thanks to the Bible-class, Mrs. S. and all friends. Mrs. Dixey's husband has just arrived. I saw his ship, the Algonquin, yesterday. 'Tis possible that my passage home in the fall may be with him. Thus you see every thing is much more pleasant than we all expected. So, doubtless, will it be the whole journey through. He who holds creation in his arm, and the stars in his right hand, just as surely keeps those that trust in him, at sea as on shore. He will preserve me as the apple of his eye. He has been my FRIEND in a thousand dangers. *He will guide me by his counsel, and receive me unto glory.* Kiss the

dear children for me. My love to Margaret and her children: to Thomas also—to yourself not the least portion.

"Your truly affectionate B. ALLEN.

"Love to every body."

The following was to myself—

"Almost out at Sea,
21st March, 1828, afternoon.

"Dear Thomas:—The prayers of the congregation please offer for my safe passage. We are going on with a charming wind: nearly all sail set—fair prospect. The Lord is kind, and his people's prayers, if continued to be offered, shall never be in vain. Let all continue thus to pray for an unworthy friend.

"Love to Margaret. Tell her I hope the Lord may be with her. Love also to ——— and all—say to them they must take good care of Sunday-schools—and do you take good care of the people, especially the Bible-class. Love to dear father when you write—say, *We, I hope, may finally meet where happiness eternal may be our's.*

"Offer prayers for a person going to sea in Bible-class also. As ever, your's, BENJAMIN."

CHAPTER XXV.

JOURNAL OF PROCEEDINGS, FROM HIS LEAVING AMERICA TILL HIS ARRIVAL IN LONDON.

It is, indeed, matter of grateful joy to me, that I am enabled to present so valuable and interesting a document as my brother's Journal of his proceedings, from the time of his leaving his native country until a short time previous to the prostration of his system. It was arranged by him with reference to our Magazine, in which the chief of it was published.

"*For the Christian Magazine.*—A Diary at Sea.

"March 21st, 1828, Friday afternoon, 4 o'clock.—Left the Capes of the Delaware—with a fair wind, and beautiful weather: a fine smooth sea before us. As in the morning of life, man enters upon the ocean with all things flattering and fair. In this instance, however, a sense of the power, mercy, and goodness of that God, who will 'never leave,' was more cheering than any of the smiling aspects of creation. The motion of the vessel occasioned sea-sickness: which continued, Friday night, throughout Saturday, and until the morning of the day of the Lord.

"It was no small cause of thankfulness to find myself on that morning, renewed in strength. The passengers in the steerage were eighteen or nineteen in number: the sailors more numerous still. Almost fifty souls were in the ship; and for so many to permit the hallowed hours to

pass unoccupied by public worship, was painful to reflect upon. My desire to be enabled to address them, or at least to unite with them in prayer and praise, was gratified. Captain West very cheerfully prepared for their assemblage; and at half-past ten, the hour when our Christian friends were lifting up their voices at home, we were bowed upon the deck of the ship, praying, in the language of the expressive Liturgy to that Almighty One, who is alike the God of the waters as of the land. In the company no one was found to join, as is desirable, in the services, so that, so far as voice was engaged, I had to act alone. In the Scriptures, the 107th Psalm, presented itself as peculiarly applicable, and from that I gave an exhortation.

"In the afternoon, my state of health forbade a repetition of public worship. Having distributed, however, a few of the Bibles of the Philadelphia Bible Society, and several Common Prayer and other books, from the Church Missionary House, I was gratified with the thought that, at least some were well occupied in reading.

"Sea-sickness came on the evening of the Sabbath: and, with little intermission, continued during Monday, 24th, and Tuesday, 25th.

"During the comparative solitude (in my state-room) of this period of sickness, the comforts of the Lord refreshed my soul. The attention of those on board was great. Every thing was provided that could relieve. But time is the best remedy. Discharges of acrid bile, most abundant, intimated that the sickness would be to me a benefit. Indeed it seems as if that Providence which permits such severe attacks upon the human frame permits them in love. Like some of the diseases incident to childhood, they are undoubtedly designed to effect salutary changes in the constitution; and thus lay a foundation for future health.

"On Tuesday evening, March 25th, I found myself

among a few sailors on the forecastle. They being unemployed, my strength having in some measure returned, I talked to their increasing numbers, as to a congregation. One of them was, two or three years since, wrecked, and on a spar at sea, for the space of seven days. The event had made a strong impression on his mind, and, with other circumstances, afforded theme for much exhortation. My little audience listened attentively, and concluding with a short prayer, I bade them good night. 'Tis pleasant thus to labour! Wednesday evening, March 26th, found me in the same place on the forecastle: my congregation increased in size. In the strain of my remarks, I made the parable of the rich man and Lazarus my theme. All listened with more apparent eagerness than when on shore, and united in prayer with much solemnity.

"The state of my system recovering slowly from seasickness, caused the days to pass unmarked by any striking degree of usefulness or effort. It afforded me much pleasure to remark, that scarce a profane word was to be heard from any one of the crew. In the steerage, the passengers assembled, were orderly, attentive to religious converse, and generally well disposed. Indeed, a part of them highly respectable.

"Thursday, March 27th. Enabled to commence partaking of my meals with those in the cabin. Only a single passenger, a youthful traveller to France, an American, was there beside myself. This afternoon sprang up a favourable wind. The evening fine and warm. The moon shone sweetly above us. Orion, and two or three more strikingly beautiful constellations, invited our gaze. My renovated strength made all more delightful. An hour of the evening had scarce passed away, when a few of the passengers from the steerage began to sing the Portuguese Hymn. This, followed by several other hymns, drew my attention. In an hour more, almost all on board the ship

were gathered around; a lecture on the parable of the marriage feast was given; and, bowed on the deck, beneath the smiling heavens, we closed the evening with prayer. God is every where present. It is our own fault if we taste not his love.

"Friday, March 28th. Morning presented us with a continuance of fair wind: which freshened during the day. There is a grandeur in the ocean: though, for a great part of the day, it seemed smooth as a river. We glided on our course encouraged. O! may the Spirit of the Lord convert a part, at least, of those on board this ship! Several of the sailors have spoken of Father Eastburn. That good man had, indeed, been a blessing. The Lord increase the labourers in every portion of his blessed Vineyard.

"Friday evening, the wind continued strong in our favour. Met my little congregation on the forecastle: conversed with them a few moments; lectured a very short time on the three children in the furnace; taking occasion to exhort some, who were in the morning of their days, to perseverance in the service of God; then, having prayed with them, retired to rest. The wind, which was fair, freshened during the night. On Saturday, March 29th, it blew very strong; we were driven on in our course by it. But such was the extreme motion of the vessel, my indisposition returned, continuing, in some degree, until Sunday, 30th. Again, I found myself so far freed from seasickness, as to be able to celebrate public worship. Of his own accord, Capt. W. had every arrangement made; and at ten, the large bell of the ship rung for service. Once more, bowed upon the deck, we offered up our prayers to the God of the waters, and of the land. Among these excellencies of the Liturgy, most conspicuous, is the adaptation of its prayers, especially the Litany—and the mass of instruction afforded by the lessons. The subject of lecture (for a long sermon, was beyond my strength,) was the

epistle: that portion of it, more especially, which sets forth the Divine character of our condescending Lord. Order and decorum, and, indeed, marked attention, reigned among the auditors.

"An incident occurerd, deserving of some note. A young, uninformed man, who was among the steerage passengers, avowed to some on board, that he was a Deist. As such, he expressed an unwillingness to attend public worship. To get out of the way of my voice, he went and sat with a book in his hand, behind a small room built on deck, and occupied by the mate. His position, at the extreme of the quarter deck, directly under the taffel rail, seemed most of all defended from the sea; which occasionally broke over the sides of the ship, and wet the passengers. While we were engaged in worship, there appeared great danger of our being wet, for the motion of the ship was great, and the waves frequently broke over forward. Providentially, however, a solitary wave came over where the young man was, wetting him thoroughly, while not a spray touched one of us; and in no other instance had a wave come over that part of the ship, where he then sat, before. He acknowledged that he had better have been with us, at church.

"In the afternoon, the bell rang again at four. Scarce a man on board absented himself. Lectured on 17th, 1st Samuel.

"Wind still fair, Monday, March 31st.—Ran from 12 o'clock, yesterday, to 4 this morning, a period of 16 hours, 160 miles.

"This morning found myself so much relieved from seasickness, and the motion of the vessel such, I was able to begin something like a course of reading. Commenced Romaine's Walk of Faith. Read 230 pages. In the afternoon, looked over religious newspapers; in the evening, certain numbers of the Repertory.

Tuesday, April 1st.—Fair wind still, and the vessel mov-

ing on pleasantly. Read the remainder of Romaine's excellent work. While reading his account of the cross being necessary, felt that I had not borne with sufficient thankfulness the trials of last winter, when earnestly contending for the truth. May the Lord make me more thankful under future tribulation, and bring me, and all, for whom I should pray, to his everlasting kingdom.

"Wednesday, April 2.—Read Durant's Memoirs. Oh that the Spirit of the living God may rest upon my sons—on all my children. May they be born again, and made heirs of eternal salvation through faith in Christ Jesus. May the Holy Spirit renew them in mind; may they be guided by divine counsel through this world to everlasting glory.

"Cheered amid the rough circumstances of the sea by reading the life of Mrs. Newell. How did she find Jesus every where? And Jesus is every where. Where He is, there is joy. My soul rejoices in him. Certain lines of my friend, Mrs. Sigourney, fell this day before my eyes, and conveying Christian encouragement, were comforting.

"The weather boisterous, wind fair, vessel rolling much. Saw in the course of the day a whale sporting amid the billows; also a shark, various small birds, called 'Mother Carey's chickens.' Sick this evening, from the roughness of the weather. Wind still fair.

"Thursday, April 3.—This day quite indisposed again, but this repeated sea-sickness will no doubt be the means of improving my general health. Able to keep on deck all day, and as usual during considerable part of the time, ate my meals there. Ship ran 235½ miles in 24 hours, ending 12 o'clock this day.

"Good Friday, April 4.—Assembled the passengers back of the companion way, on the quarter deck; prayed with them, read the 19th St. John's Gospel, (the Gospel for the day) giving an account of our blessed Saviour's sufferings.

Gave a short exhortation. Oft did the worshippers of ancient times assemble under far more unfavourable auspices. In the afternoon assembled again. Exhortation on the Epistle for the day.—Ship ran 234½ miles in 24 hours, ending 12 o'clock this day. My good kind people have furnished me with more comforts than my own wants require: their benevolence enables me however to impart from my stores to the sick among the steerage passengers. The books from the Church Missionary House, furnished a religious addition to the ship's library. May future passengers find good to their own souls through those books! Amen.

"Saturday, April 5.—Yesterday, wind became more unfavourable, after driving us on our course for a week. The Lord is merciful. Find much and frequent comfort in lying in my birth, praying for my wife and children, my brother and his family, my father, congregation, and all mankind. 'Tis delightful to think of the time when the knowledge of the Lord shall cover the earth as the waters the face of the deep. What an expressive figure.

"Easter-Sunday, 6th April.—After a night of indisposition, arose weak: but refreshed in time to assemble all hands and address them from Gen. iii. 15, on the great victory achieved by Immanuel. Distributed, after service, the tracts brought from Church Missionary House. In the afternoon at 4, lectured from 3 John, first five verses: read an illustrative of the new birth, Rev. Joseph Eastburn's narrative of the religious exercises of his heart. No one to respond in any of the services. Probably delivered my last Sunday lecture, as next Sunday we may be in, or at least, very near Liverpool. The Lord accompany what has been said with his blessing. The Lord be praised for all his mercies, temporal and spiritual.

"On addressing the congregation on board, in the afternoon of Easter-Sunday, it was much impressed upon my

mind, that the next Lord's day would land us in Liverpool. Accordingly, I gave them a word of exhortation as for the last time. They had very little hope of my expectation proving well founded. The wind, however, became fair in the evening, and continued fair during seven days, in which time, we travelled at the rate of 200 miles per day. I was surprised to find myself enabled to repose my head upon my pillow at night, on board ship, with so much composure. The man accustomed to the sea, thinks nothing of this. My mind, however, is convinced that, unused as I was, to the peculiar dangers of a sea-faring life, this composure was no other than the gift of my dear Saviour. He caused me to lie down at night, with the feelings that His will was best: that He had a right to do with me as he chose; that my body was His, and it was for Him to dispose of it. If he chose to give it as food to the fishes—well. If he chose to continue it, and make it instrumental, standing before Bible Societies, and in other ways, in advocating his glory—well. His will is my delight.

"I passed up the Irish Sea, interested with the change; grateful for the smoother water; strengthened in body, and gratified in finding the shores of Europe at hand. Birds were now numerous; especially the beautiful gull. Ducks swam around us. One steam-boat was plainly seen in the distance. Ships and other vessels abounded. The days of the last week thus rolled rapidly around.—At length,

"On the morning of the Lord's blessed day, April 13th, saw, for the first time, land. A mist had hitherto intercepted its view. Here, however, the island of Anglesea, and the mountains of Wales, lay before us. Anglesea, the ancient Morea, was, as is well known, a last resort of the Druids, when, driven from Gaul, &c., they needed a refuge. There, thought I, as I gazed, there, on those hills, they celebrated their horrible rites. There grew the woods, whose boughs they stained with the gore of human victims.

How glorious the change! Now the sound of the Church-going bell is heard there; the silver accents of the Gospel of Jesus are preached there. Such be the change throughout the wide world.

"A government steam-boat came to us at 12 on Sunday. The letters being taken to town in her, I went, accompanied by Captain W., to Liverpool. Very numerous were the vessels coming out of port, as we approached. Happy will be the day, when no vessels shall leave; however, from the nature of the case, they must be expected to arrive, on the Sabbath. Landed at quarter past three, in Liverpool. Went into a Church upon the dock immediately. Service had commenced, but a part of it only was a treat. The minister had begun the second lesson. In the midst of assembled worshippers, bowed in the house of the Lord; it was delightful to mingle once more the voice of prayer and praise. The congregation was small—an afternoon congregation. Alas! when shall people, generally, think twice or thrice a day, not too frequent to worship God? The congregation appeared attentive. Children in considerable numbers attended—Sunday scholars. A beadle, wearing a gown, opened the door for me. A gown, of coarse kind, was worn by the clerk also. His loud Amen resounded over the Church. But, as too usually is the case, where clerks are employed, no response was heard from the people. The architecture of the Church, gothic. Splendid paintings shone on the large window over the chancel. A sound, faithful, Gospel sermon, showing the entire helplessness of man, and that salvation is by grace alone, was preached. At the close of the sermon, the organ instantly struck up, and the people, as with one consent, joined in the beautiful evening hymn of Bishop Keun. The appropriateness of this, struck me forcibly. I was surprised at the departure from the, at least with us, rubrical order of baptizing immediately after the second lesson. A large

number of children were brought into an adjoining small room, at the end of the Church, opposite the pulpit, and there baptized, after the congregation had been dismissed. This is not right.

"I thanked the preacher in my heart, and, had opportunity offered, would have thanked him with my lips, for his good discourse. The minister who read prayers baptized; not the one who preached.

"In the evening attended Dr. Raffles' chapel. Dr. R., an eminent dissenting minister, preaches very eloquently, and with the spirit of true piety. It was a funeral Sermon, on the death of a young lady, who departed in the triumphs of faith. Dr. R. received me, after sermon, with very great cordiality, as a Christian brother. He acted towards me with affection, and the utmost kindness. I saw no more of the Dr. after that evening, he being under engagement to leave Liverpool the next morning. He was much interested in Gospel operations, in which he unites with the Church of England, and all of every name, disposed to obey the Saviour's command, 'Go ye,' &c., in the spirit of that command. Retired to rest, with a thankful heart.

"Monday, 14th April, passed my baggage through the Custom-house—no difficulty—very politely treated. An Anti-Slavery meeting, for the purpose of petitioning parliament, on the subject of West India slavery, was held in the evening.

"At the meeting, Messrs. Adam Hodgson, James Cropper, Mr. E. Roscoe, (son of the well known Mr. R.) Mr. S. Hope, and several others, spake. Two or three thousand attended. Two ministers of the Church of England spoke; a Baptist minister; Presbyterian—indeed all denominations were united. Introduced into the Committee-room, previous to the meeting: I was made acquainted with the speakers generally, and it was desired that I should speak by some; it however was best for the Liverpool men to

discuss the subject. The business of the meeting was conducted with the utmost harmony. A few years ago, and such a meeting in Liverpool would have been impossible. Now, one heart and soul seem to animate all. The proposal is to petition government for the amelioration of the state of the slaves, and gradual emancipation: paying the West India proprietors for them. Many striking facts and strong arguments were given with great effect in the course of the evening. Frequent cheering, and cries of 'hear, hear.' Meeting continued till 10 o'clock.

"April 15, Tuesday.—Taken, nine A. M., to the meeting of the Committee of the Bible Society of Liverpool. Gave, by request, some statements concerning our operations in America, which were received with great interest: one spirit, end, and aim, we all have. Strong expressions of a desire to cherish correspondence with Bible Societies in America, were made. The committee requested my attendance at a public meeting here, 22d May, also my attendance at a meeting this evening at Prescott, eight miles from here, and two other meetings to be held to-morrow and next day. The last requests I purpose complying with. Mr. S. Hope is extremely attentive, kind, and courteous. The Lord's name be praised for every mercy. I love to mark his hand."

In his letter to his wife, relative to the above meetings, he observes—

"April 15th.

"Dear Harriot:—The good hand of the Lord thus at once has introduced me to the very Bible men I wished to have intercourse with. Mr. Hope, of Liverpool, one of the best of men, treats me with Christian attention."——"Of all matters, will inform you in my Diary or Journal, which I purpose continuing.

"The Lord is gracious. His mercies are ever new.

"I am not going to hurt myself by much speaking. Only

short statements will be made by me. The attending such meetings will strengthen and comfort me. They, too, make me one with every good man in the kingdom. Love to every body. Kiss my dear children.

"Your's truly, ever, B. ALLEN."

His manner of adapting himself to the capacities of his children, is also displayed in the following, in which he refers to all the children he left at home. To his oldest daughter he writes—

"MANCHESTER, ENGLAND, 19th April.

"Dear Harriot:—You would have been much amused, if you had seen your father, last Tuesday afternoon, in Liverpool. I set out to go to the stage-office, to ride to Prescot, to attend a Bible Society. My baggage consisted of two trunks, or rather a box and small trunk. The gentleman I set out with employed a man with a cart to carry them, but soon the man stopped, and was unable, from his business, to go any further. Then he tried to get another man, and could not. He then put the box upon the head of a large——boy—, and I took one end of the trunk, and the gentleman the other, and went on. Soon an old woman, with a basket on her head, met us, and asked if we wished a porter. We employed her, and she took my trunk in the basket, and put her basket again on her head. There then was I—the old woman following with the trunk, hallooing to the——boy to make haste, and he trudging on. At last we all arrived safe."

"And my dear child, your father arrived safe to England, and the gracious Lord provides him abundance of Christian friends. The blessing of God rest upon you all. Be you an example to the rest of the children. Pray often for them. Your affectionate father, B. ALLEN."

"I am going on to London. Mrs. Sherwood may perhaps be seen by me in my way."

"You would have been surprised, *dear John*, to have seen, as I did, along the road the other day, the boys with great pieces of wood nailed to the bottoms of their shoes. They are very heavy, though the boys get used to them.

"The hope of your dear father is, that much improvement will be made by you against his return. Love your Bible. Your affectionate father, B. ALLEN."

"Dear Mary Ann:—Read the little books I sent. Be a good girl. Your affectionate father, B. ALLEN."

"Little Benjamin:—Learn a great deal. Kiss Henry for me. Affectionately your's, B. ALLEN."

"At 5 o'clock, P. M. on Tuesday, 15th, got on the top of a stage-coach, and proceeded to Prescott. That mode of riding is preferable, especially on account of the opportunity it affords of taking a full survey of the country. Along with me, as fellow-passengers, was an English gentleman and an Irish one, warm in heart, as is usual with his countrymen. I at length discovered to them, that I was an American, when the Irish gentleman complimented me with saying, I spoke the language so well, they would have taken me for a Briton. 'The English,' said he also, 'have the solidity, and we Irishmen the warmth of character: the Americans have a union of them both.' When we parted, he gave me his address, insisted on my seeing him in Dublin, promising to drive me through thirty miles of as beautiful country, as existed in the world.

"At Prescott, went with my letter of introduction to the excellent Vicar of the parish. He received me most cordially. I found, at his delightful habitation, an assemblage of evangelical ministers, of the Church of England. They greeted me as a brother; a clerical meeting was just over, in which they had all been engaged—to the number of fourteen. These meetings, it appears, are held by the

clergy of that vicinity every quarter. They meet, open with prayer, chiefly liturgical, continue by reading a portion of Scripture—the epistle of St. Paul to Timothy, had that day occupied their attention—each clergyman is then called upon to express his sentiments. The views of greatest prevalence among them, appear to be Scott's, or at least those of the Christian Observer. They sometimes meet to the number of nineteen. Several of the clergymen of Liverpool unite with them. A Welsh minister connected with the Establishment, the Chaplain of the Church of England, Seamen's Church, &c. &c., were there. Among them was an individual, who interested me much. It was no less than the Regius Professor of Greek, in the University of Cambridge, the Rev. Mr. Scholefield; whose excellent letter to Lord Liverpool has been circulated in America. He had come as the Representative of the British and Foreign Bible Society: the cause of which he also well defended in that letter. He received me thankfully, as a coadjutor, and we, in a very short time, proceeded from the Vicarage to the meeting of the Prescott Bible Society. The excellent Vicar presided. The simple, scriptural piety of the Vicar, the Professor, and the several other ministers of the Church of England, who spoke on the occasion, interested me much. All breathed the humble, prayerful, temper of the Gospel. Glory to God, said I, in heart: the cause of Jesus is indeed advancing.

"The statements I was enabled to make, concerning the proceedings of the friends of the Bible cause in America, excited a powerful interest. All seemed animated and delighted. The meeting was well attended, and the collection made at the door, after it had closed, was twice as large as was anticipated. It amounted to nine pounds and some shillings sterling. When the meeting at Prescott had closed, we adjourned to the Vicarage, where an hour passed on most pleasantly with the charming family, and

others who were present. There I learnt, that Mrs. Hannah More's friends had found it necessary to her happiness to remove her from Barley Wood, to a place, I presume a friend's house, where she would have no care, concerning a family; and be less subject to the caprice of unfaithful servants. She will, hereafter, be nearer Bristol. Her extreme age (eighty-three) calls for this.

"The Professor, and two of the clergymen from Liverpool, with myself, got into a coach, and returned to Liverpool, a distance of eight miles, that evening. Much Christian converse made the hour roll on pleasantly.

"Wednesday, April 16. Professor Scholefield and myself took a stage-coach at half-past eleven, on our way to a Bible anniversary, at Blackburn, forty-six miles distant. Proceeded thirty miles to Preston; there took a post-chaise, and 'posted' across the country sixteen miles; arrived at Blackburn, at 6 P. M. The country through which we passed this day, is by no means the best agricultural district in England. The inhabitants of Lancashire are generally manufacturers. The farming certainly does not appear to be superior. I was struck with the comparatively small and mean appearance of the houses generally. We passed a few seats of Baronets and 'Squires: one or two of which, had a very venerable aspect. The style of architecture almost indescribable. In two instances, new structures had been erected on the domain; the old pile being allowed still to stand. Between Preston and Blackburn, on an eminence, is a large pile of antique buildings, called Haughton Tower; it was not very interesting in appearance; but tradition says, Henry VIII. was entertained there with such exuberant magnificence, that the family was ruined, and has never since been able to obtain possession of its estate. A branch of the family still holds large possessions, however, though said to be heavily in debt. A long space for repentance, truly, this family has had!

We may be thankful there are no Henry VIII.'s in the United States. I was very much gratified by the appearance of Preston. One remarkable peculiarity it had: a largec hurch with a tower, and very tapering spire, both rising from it. It was built by two old maids; one of whom was desirous of its having a spire, and the other a tower; and as they could not agree, and neither would give up, they built both.

"I found the Professor most pleasing as a companion. He is an unassuming man—of meek, humble piety: one would scarce suspect that he was, as he indeed is, one of the greatest scholars of the age: probably the first Greek scholar in England.

"We repaired to our Bible-meeting soon after arriving in Blackburn. There we found a very large assembly; the vicar of the place has no love for Bible Societies. He wrote to the Professor to urge him not to come, saying many harsh and absurd things, and alleging that Professor S. would, by promoting the Bible Society, *undo his labours*. Alas for such labours! Professor S. replied with much meekness, but firmness. Professor S., in his speech at Blackburn, alluded, with powerful effect, in a sentence which he called on me to amplify, to the resolution passed by the Philadelphia young men to supply the destitute in Philadelphia with the Bible, by the first of March. He urged those present to imitate the example. Repeating, as I did, the statements I had made at Prescott, concerning Bible operations in America, they were again received with acclamations. The impression every where appears to be, that however England deserves honour as the first in order of time in the Bible cause, America is going beyond her, in activity and energy at present. Thus a holy rivalry seems to be created. Great interest was created by the fact that I was an American. The information in my power to give was received with the utmost avidity. Thursday, we

breakfasted with a kind widow lady. Blackburn has twenty-six thousand inhabitants, chiefly manufacturers; the sufferings of whom have, not a great while since, been of the most poignant kind. Now, however, employment is sufficiently abundant. Soldiers are stationed near at hand to be ready in case of disturbance. Schools are becoming so numerous, there is reason to believe that, by and by, moral power may take the place of military. I enjoyed the society of the Professor once more during our ride to Bury, sixteen miles distant, whither we went to attend our third Bible Anniversary. The Professor being under the necessity of hastening onward to Cambridge, left me, as his substitute at Bury; after kindly giving me cards of introduction to his friends on the road to London; inviting me to see him at Cambridge. I bless God that I thus met with him.

"The Vicar of Bury, a nephew of Lord Darby, and allied to several noble families, took the chair of the meeting at Bury, and several clergymen of the Establishment participated in the proceedings. Thanks were again returned for my statements, and although he had before pressed the Bible Society on the attention of his parishioners, he closed by urging them to emulate the ladies and young men of Philadelphia. I experienced the utmost kindness from two clergymen's families in Bury, and on the morning of Friday, 18th April, set out for Manchester. *Goodness and mercy have followed me thus far.*

"Saturday, 19th.—Yesterday passed with delightful Christian society; last evening in similar society. The Rev. J. Hollist and his excellent partner, abound in Christian courtesy and kindness. The Lord reward them!

"One circumstance mentioned to me at Manchester and other places gives me pain, viz: the increase of infidelity among the manufacturers. I hear ministers of different denominations expressing their sorrow at this, and asking

what is to be done? Certainly there is a loud call for increase of effort on the part of the religious associations, Bible, Tract, Sunday-school, &c. of the kingdom. When the enemy cometh in like a flood, the Spirit of the Lord shall lift up a standard against him. This promise is our hope."

"MANCHESTER, England, April 19th, 1828.

"My Bible-class may rest assured the repeated expressions of their kindness are not forgotten by me. Your prayers, my beloved young friends, have been answered. The 'everlasting arms' have indeed been round about me; and though scarce a week in England, Christian friends abound towards me in every expression of kindness and love. I am induced to relate, for your edification, a circumstance that was stated by a clergyman in a speech at a public meeting in behalf of the Bible Society, the day before yesterday. You may, when you hear it, learn what high value you ought to set on your privileges.

"At Carlow, in Ireland, said he, I was at a friend's house, where my friend invited me to see a young man in his parlour. The young man, twenty-one years of age, gave this account of himself—

"My parents are Roman Catholics. I was educated by them for a priest. I studied numerous languages, &c. At length, a neighbour who was removing, desired my father to allow him to leave in his house a large Bible, which he could not, at the time, conveniently remove. I had never read the Bible. The copy left at my father's lay up stairs for some time. At length, one day, my father said to me, 'Henry, go bring down that Bible and read to me out of it.' I replied, 'I had rather not, father.' He said, 'Henry I command you.' I went and brought down the Bible. My father then said, 'Henry, read to me out of that book.' I obeyed. The passage to which I opened was 'forbidding

to marry and commanding to abstain from meats, &c.' I stopped and asked my father, 'Is this the Bible?' 'It is,' said my father. 'But is it a true Bible?' 'I believe it is,' said my father. 'Then father,' said I, 'we are wrong.'— From that day I read the Bible. At length I felt convinced the Roman Catholics were wrong, and went on a Sunday to the Church of England chapel. The next Sunday I went again. The day after, my father said to me, 'Henry, where were you yesterday?' I told him. 'And where were you the Sunday before?' 'At the same place.' 'And do you mean to continue to go there?' 'I do.' 'Why?' 'Because I have been reading that Bible you made me bring to you, and I am convinced we are wrong.' My father drew a dagger out of his cane and stabbed me in the forehead, making a deep gash. The blood ran profusely, and my mother seizing a stick, began to beat me. I ran up stairs, got into my chamber, and barricadoed the door. The blood from my forehead ran profusely, but there I remained all night. The next day, I thought the storm was over, and I might venture down stairs. My father, however, had procured the assistance of a young man, a cousin of mine, and as I came down stairs, both began beating me, and continued until their sticks were broken. At length, escaping into another room, I jumped out of an open window, and ran for my life to a neighbouring village. I there ran into the first open door. Providentially, a pious man, who was a man of firmness, lived in the house, and he sheltered me.'

"The clergyman saw the gash in the forehead of the young man.

"Young ladies, contrast, I beseech you, your privileges with those of poor Henry. Continue your prayers, that I may experience still the blessings of the Lord. May every blessing rest upon you.

"In the afternoon of Saturday, 19th April, set out, on the top of the coach, to Staffordshire, where resided a Phila-

delphia friend. As I rode into Staffordshire, found the appearance of the farms improving. A better agricultural district, and more diversified with hill and dale, opened on our view. A more frequent appearance of wood, also, reminded me, that England was not all, what Dr. Johnson used to say Scotland was, destitute of trees. In the course of the afternoon's ride, passed a Church, which was not only extremely ancient, but singular in its appearance. The spire is at the side. The Church consists of a main central building, and two wings—the wings narrow, and having fully the appearance of component parts of the main building, though they project from it. The style, as usual, the ancient gothic. An entrance to the Church, was as antique as the building itself. Lord Lorton, who resides in the neighbourhood, has the presentation to the living, and a brother of his is the present incumbent. That brother resides in a house, in which Queen Elizabeth once kept her court. Contiguous are the ruins of a rampart, erected at the period of the Queen's sojourn. One tower of that rampart is still standing—the remainder was thrown down during the days of Cromwell. That solitary tower, standing as it does, on a lofty eminence, is a herald to the traveller, of days and of persons, long since departed. May we, who now live, leave behind us more important monuments.

"In Staffordshire are situated many of the Potteries, at which is made, what, in America, is called Liverpool ware. They are forty miles distant from Manchester. As we approached them, our road lay through an extensive mining district, where coal is found in immense quantities. The smoke from almost innumerable fires was all around us. Small rail-roads crossed our way continually; and we evidently were in the midst of labourers. There is great use made of steam-engines by the miners. Coal is raised from the pits by their means.

"Passed through the town in which Summerfield lived; and from which he went to America. I heard of him from a member of the Methodist communion, with whom I afterwards met. In that town, is a very large number of Wesleyan Methodists. The Kilhamites, so called, from the man who led them from the Wesleyans, are more numerous in this neighbourhood, than any where else. Their founder resided here. The Potteries are like a continual village of seven miles in extent. Ancient towns of some size are interspersed: but the portions of the route occupied by manufacturers only are considerable. It being Saturday evening, markets were open in all the towns. A kind of booths were erected, throughout the whole of the market streets, and in those were displayed a great variety of apparel and furniture, as well as food.

"Most cordially received at the gentleman's house to which I went. He is an Englishman, who has been much in America—frequently heard me at St. Paul's—and has a Philadelphia wife; hence, I entitle him a Philadelphia friend; although, until my arrival at Liverpool, I had not met with him. In his hospitable abode, the hours passed most pleasantly.

"Sunday, April 20th, went to the parish Church at Stokes, said to be the oldest in England. It certainly has a most antique appearance. Called, previous to service, upon the clergyman, who made me address a few words to each of the Sunday-schools, two in number, connected with his Church; and almost forced me into his pulpit. I declined preaching, however; though, if I had succeeded in getting to Church in the afternoon, the probability is, I should scarcely have been able to resist his importunity. He is an animated extempore preacher. Hearing that I was travelling for my health, he, of his own accord, offered up prayers for my restoration, during the service. His sermon leading him to dwell upon the power of the keys

as given to the Apostles, he insisted upon it, the apostles were to have no successors in the possession of that power. The Rector of this Parish is a *Layman*. He purchased the living, and is making money out of it. He is an attorney, and is extremely disliked by the people. The officiating clergyman is, of course, supported out of the income. This possibility of having a lay rector, which, in a few instances, such as the present, is realized, is certainly a great evil. The people may well be displeased when money, originally designed for a useful end, is appropriated by an avaricious man to his own purposes. I am thankful there is no such possibility in the United States.

"A highly respectable Methodist gentleman, a connexion of the family with whom I sojourned, having joined us at dinner, gave me much information concerning Methodism in England. His account states, that the Conference now recommends to all in the Wesleyan connexion in this country, the use of the Liturgy of the Church of England. That not only Adam Clarke, (who now resides in London,) but several other very eminent Methodist ministers, use it constantly. Kindly furnishing me with letters to several persons in the metropolis, he bade me adieu. No want of friendship, or Christian courtesy has, as yet, been experienced by me in this land.

"The morning of Monday, April 21st, was passed in seeing the process of manufacturing 'Liverpool china.' Every appearance of decency and comfort manifest in those employed. Their earnings sufficient to afford very good support. The best hands may obtain from ten to twelve dollars per week; women and children in proportion. The clay passes through many hands, ere the ware has been prepared, even for the kiln. Several articles being made in my presence, I had full opportunity of observing the whole process. Those very articles are destined for the Philadelphia market. The clay for these Potteries is

brought from Cornwall. Coal is abundant in the neighbourhood.

"The people of England are certainly much more healthy in appearance, than those of America. There is a ruddy complexion every where. 'Summer complaint,' among children, is unknown. Humid as this atmosphere is, there is something in it favourable to health.

"Monday, April 21.—Proceeded from the Potteries to Birmingham. The road lay through a country, which is interesting in appearance; indeed, a beautiful country diversified by slight undulations, in some degree picturesque. Passed the seat of the Marquis of Stafford; and on an eminence near the tower of Stafford, beheld the remains of the ancient castle of the house of Stafford. Its towers had all fallen; but two of them have been rebuilt. Those present a front in some degree resembling St. Stephen's in Philadelphia. The days of fierce barons, however, have departed, and well may we rejoice at their departure. Approaching Birmingham, we passed a long range of mines, the steam-engines of which were at work in every direction.

"The very frequent recurrence of Churches, new and old, throughout the whole length of the land, was to me delightful; not only the ancient walls and towers where our fathers worshipped, centuries ago, but new buildings most substantial and beautiful, appeared. I rejoiced at the view. The money granted by government, for the increase of Church room, is expending in great profusion. Some of the new buildings are very large, and all in the gothic style of architecture. Near the Church, in Staffordshire, where I passed the Sabbath, a new Church is erecting very near the old, which, with the present parsonage, is to be torn down. Let but the spirit of piety animate the ministers, and the land will experience a rich blessing. The prospects of the Church of England are certainly improving. More who feel the spirit of piety enter the sacred

desk now, than formerly. The pulpit does not contradict the reading-desk so much as it has been in the habit of doing. Men who are not afraid to talk of joy and peace in believing, begin to abound. The doctrines of the Reformers are coming from the rubbish. Let but these doctrines pervade the land, and England will put on the beautiful garments of salvation. I took tea with an aged minister of the Establishment in Birmingham, who seemed a true evangelist. His countenance and manner reminded me very much of one, who richly deserves respect, the Bishop of Virginia. He, like true evangelists generally, is devoted to the Bible cause. Professor Scholefield, &c. having furnished me with introduction to several faithful men on the route, I wished to visit them, but the period of the anniversaries in London drawing near, I concluded to proceed directly to London. At seven on the morning of the 22d April, therefore, I left the busy 'toy-shop of Europe,' and riding one hundred and ten miles, arrived in the metropolis at eight in the evening. Much to interest appeared in the route.

"All the towns of England are antique in appearance, the streets narrow; but the country is generally well cultivated: the venerable gothic piles in which the worship of the Most High is celebrated, attract particular notice. The Church of St. Alban's is remarkable for its size. The residences of the great, scattered over the land, show that it is a country of nobility; occasional parks, and now and then a forest, mark the possessions of the mighty.

'How vain are all things here below.'"

CHAPTER XXVI.

JOURNAL, FROM HIS ARRIVAL IN LONDON, TILL MAY 31st.

My brother's Journal thus proceeds—

"*London*, Wednesday, April 23d, 1828.—On rising in the morning of the first of my days in this city, I repaired first to the office of the British and Foreign Bible Society. As the Secretary, to whom I had letters, was in the country, a few miles distant, I failed in my attempt at meeting him early. The next of my visits was to a Christian brother, Secretary to a Missionary Society. As I was seeking him, I most providentially came to a retired pleasant home, at which clergymen were accustomed to take lodgings, and located myself. It is a pleasant, quiet retirement, in the very heart of the city, near most of the religious societies' houses. Returning to the office of the British and Foreign Bible Society, I had the pleasure of seeing Messrs. Brandram, Pinkerton, Henderson, Dudley, Tarm, and others of note throughout the Christian world, as honoured with the agency of that noble Institution. In the course of the day, saw also Dr. Steinkoff, late Secretary, and still a volunteer in the holy cause. These men were interesting to me, because of their Master's work. I feel thankful for the privilege of their acquaintance and friendship. Thence, after much converse, to the Church Missionary House, where, saw the excellent minister of Jesus, E. Bickersteth —thence to Prayer Book and Homily House. These Insti-

tutions delight my soul, and to be instrumental, though a hewer of wood and drawer of water, in promoting them, is my fervent desire. O Lord, condescend to use me as an instrument! Thou dost choose the *weak things* and the *base things*, aye, even things which are not!

"The day was passed in visiting various sections of the city with one of the Bible Society's Secretaries, with whom I had most valuable and interesting conversation. As it was St. George's Day, celebrated as the king's birth-day, we surveyed a portion of the titled visitors who were going to and from the king's levee. We also took a view of the exterior of Westminster Abbey, St. Paul's, St. James' palace, the Tower, &c.; traversed many streets—visited several parks—crossed in a coach two of the bridges over the Thames—examined the interior of a venerable church in the Bowery, where are several curious monuments; and finally separated, after resolving to ride the next morning thirty miles to attend together the anniversary of a Bible Society. Took possession of my comfortable house that evening."

In a letter to his wife, he observes—"My health bids fair to improve much."

"Thursday, April 24, at 8 o'clock, mounted a stage-coach, and rode, in two hours and three quarters, through a fine country, to Chelmsford, distant from London thirty miles. There, was hospitably entertained in a Quaker family. The Friends of England are warmly interested for the Bible Society, regard the indifference of Friends in America to the Bible cause with sorrow, and are deeply distressed by the events now transpiring across the Atlantic; regarding, as they do, the friends of Elias Hicks as having departed from the true faith.

"We purpose, said an intelligent Friend, preparing a summary of our faith, not to be received as a creed, but an

expression of what we believe to be truth. The instruction of the rising generation in the Book of God, said he, has not been neglected among us.

"The Bible Society met in the Shire Hall: a numerous assemblage present—the Secretary from London gave much interesting information. The Rector of a neighbourhood spoke with spiritual fervour. A curate, from Oxford, was chosen Secretary, vice a rector deceased. The statements I was enabled to make, were, as at previous meetings, listened to with fraternal kindness, and an expression of deep interest as good news from a distant land. One highly respectable old gentleman gratified me much by his speech. His pious heart overflowed with warm emotion, as he urged upon the young, and upon the poor, and upon the ladies present, the holy cause of the Bible. In all these meetings, Dissenters unite their various ranks with Churchmen. Thus it will be in Heaven.

"Walked through the church, and contemplated its monuments. A flag, hung over the pulpit only twenty years ago, is dropping to pieces. Thus be it soon with all the insignia of war! Returned, after dinner, to London. As we rode on, the dwelling of George Fox, founder of the Friends' Society, was shown me—seventeen miles distant from the city. It was pointed out by a very intelligent Friend who accompanied. It is called 'The Gooses.'

"The Rev. Henry A. Budd, known as the author of various pious works, having attended the meeting to take part in promoting the interests of the society, returned with us to town; and we repaired, at eight o'clock, the time of our arrival, to his house; where a cup of tea, and Christian converse, made an hour pass most agreeably: we separated to meet, as I hope, often. Truly goodness and mercy continue to follow me. I found the ride to Chelmsford extremely beneficial to my health. The time occupied in speaking at the meeting was short; therefore, I was not injured by the effort: the Lord be praised.

"*London, April* 28.—I spent yesterday, Sunday morning, in a manner not very edifying, but it was in consequence of various mistakes. Set out betimes, and walked nearly two miles to hear the Bishop of London preach. [No less than six bishops preached in town yesterday week.] Arrived at the church along with two Philadelphians, whom I met by appointment, an hour previous to that of service, which was later than usual. Resolved, instead of waiting, to go to a chapel at some distance, where it was concluded we would arrive in season. Approachiag that chapel, we found ourselves near Westminster Abbey, and as service had commenced in the Abbey, we entered at 'Poet's Corner.' Dryden, Milton, Watts, and a host of learned and unlearned dead, some eminent for piety, and others for vice, gazed from their monumental thrones as we passed. The beauty of the array of tablets, the variety of marble figures, and of inscriptions, invited attention, but we passed through the 'long drawn aisles' to a seat overlooking the choir, where the worshippers were assembled. A large portion of them consisted of scholars and others arrayed in white vestments. The whole service was chaunted. At length the old churchman who was with me, insisting upon it, that the service thus performed was next to useless, and proposing our adjournment to some more intelligible place, left the Abbey. The rear of Westminster Abbey, by which we entered, is the most beautiful specimen of gothic I ever beheld. It is delicate, rich, and chaste in style—consisting, in part, of small, highly finished towers, rising around the almost continued window. The interior is magnificent. The stone pillars, each appearing as if formed of a cluster of smaller ones, ascending to the roof, the arches surmounting all—the beautifully painted glass; indeed, the whole of the building bespoke a taste which endeavoured to convert the soul by captivating the senses.

"After leaving the sepulchre of the mighty dead, we found it so late, that we resolved to repair to our place of dining, and be ready in time to listen to a sermon in the afternoon. On the way, we passed through St. Paul's Cathedral, whither the Lord Mayor and the Judges, Aldermen, Sheriffs, &c., were repairing in state, it being the first Sunday of Easter Term. They passed in review before us, with wigs and scarlet cloaks, with mace, sword, &c. The world seemed to have arrayed itself in holyday attire. As we stood for the moment in the Cathedral, we beheld around us the monuments of Samuel Johnson; Packenham, who fell at New Orleans; Collingwood, Lord Nelson, and very many more. Above, around the immense dome, were hung various flags, taken from enemies in battle. The 'choir' in which divine worship is celebrated, is severed from the 'Naive' or body of the Cathedral, by a railing. Over the entrance to the choir, is an inscription in honour of Sir Christopher Wren, the well known architect who built the Cathedral.

"Fatigued with this view of parade, and disappointed of the object of my morning's walk, I went to rest in the house of a hospitable citizen, the nephew of one of my companions. After dinner, repaired to a Church in Bow Lane, where, heard a rich Gospel sermon, from a venerable minister of the Church of England, the Rev. Mr. Wilkinson. He was the cotemporary and friend of Romaine, now in his seventy-eighth year—faithfully preaches the Word. I could not but exclaim, 'How much richer that sermon, than all we have seen this morning!' The Lord Mayor's state-coach crossed our path as we were repairing to Church, and truly a more guady object could scarcely be framed.

"In the evening, was edified by another excellent sermon from the Editor of the Christian Review and Clerical Magazine. In remarking upon the manner in which

the Sabbath is observed in London, I would say, it is evidently more violated than in America. Sunday newspapers, numerous shops of various articles of clothing open, fruiterers, and others vending their goods along the street, all indicate a lower tone of feeling in reference to the fourth commandment. Many attend the various places of worship, wherein truth is preached; in the Establishment, or out of it, hearers are not wanting, but iniquity also abounds. May the Lord effect a thorough reformation.

"In a Roman Catholic chapel, passed by us during the day, is a pulpit presented by the Duke of Norfolk, and a splendid painting representing the crucifixion, as an altar-piece.

"On our way to the place of evening service, we crossed Smithfield, the famous spot hallowed by the blood of so many martyrs. There, said I, is where Latimer exclaimed, 'Be of good cheer, brother Ridley, and play the man—we shall this day light such a fire in England, as, by God's grace, shall never be put out!'

"Two days of the last week, of which I have made no note, were passed very pleasantly. One of them, Friday, chiefly in company with an excellent clergyman, who got me to address a public meeting in the evening, at the London Tavern. The meeting consisted of the friends of the Society for Improving the Character of Female Servants. The society gives Bibles, Tracts, and rewards in money. The late Lord Mayor, (in the absence of the President of the Society, the present Lord Mayor, who was prevented from attending) took the chair. I offered, by request, a resolution expressing thankfulness to God, and a conviction that all prosperity is from him, and it was seconded by a gentleman from Switzerland. Alluding to us, the Chairman remarked, that had I not told them I was from a distant land, they would have supposed, from my speech, that I was an Englishman. This gentleman is an emi-

nently pious man. During his mayoralty, he had prayers at the Mansion House, morning and evening.

"Saturday, had an affecting interview with the parents of Rev. W. Eldred, who died lately in America. They are very thankful for the manifestations of piety and usefulness, on the part of their beloved son. Oh, that the departure of that son may be a blessing to them.

"Took tea with the family of a deceased minister, who was converted through the instrumentality of Dr. Pilmore, half a century ago. They insist upon it, the Doctor was ninety-three years old. They spoke of him with much affection, and preserve his likeness, which they possess, with great care.

"Among the various buildings in London, Somerset House is interesting in appearance, presenting a long and beautiful front, especially when viewed at a distance. The grandeurs of this world seldom bear examination. The palace of the king, St. James's, is a rude misshapen pile, having the appearance of a prison, more than the abode of majesty. The building in which George IV. lived, when prince regent, Carlton Palace, has been torn down, and private dwellings have been erected in its stead. I traversed, with great delight, the new street, said to have been laid out by his majesty, when prince regent, and entitled Regent street. The style of the buildings, on either side, simple and grand: the colonnade along the portion of the street called the Quadrant; the width of the street, which I could not but contrast with the alleys in the city; all combined to excite great interest. The whole of the western part of London abounds with wide streets. Open squares are not unfrequent. These squares are beautiful to the eye, wearied with contemplating brick walls and brick walks. They are surrounded by iron railings. The use of many of the smaller of them is confined to the families resident immediately around. The Exchange, Bank of England, Man-

sion House, or dwelling of the Lord Mayor, are large piles, but heavy in appearance. The whole of the city is dark in appearance, for the brick throughout England, so far as I have seen them, are not of the bright appearance of those in America; freestone is much used, and coal-smoke increases the natural darkness of the material. The antiquity of very many of the buildings, too, gives them a sombre aspect. The association of ideas makes London interesting. We think of former days, and though we cannot but be thankful that the character of those days has passed away, we still view with feeling the scenes of our fathers' history. The thought that this is the land of our ancestors, is perhaps more striking than the thought that it is our own land: for with our own land we are familiar, but with the land of our ancestors, we usually hear much, and read much, before we see it, and when we do see it, every thing around us appears fraught with interest. One who returns to his native land, after a long absence, has emotions similar to him who visits the land of his ancestors." * * * * * * *

"I perceive the Church of England herself is Catholic in her views towards those who differ from her. An additional proof of this is found in the repeal of the test and corporation acts, which last night passed the House of Lords: the Bishops, generally, not opposing." * *

"I have heard three ministers of the Church of England, within two weeks, and they have preached extemporaneously. I have seen forty ministers of the Church, within the same period, and they are friendly to the Bible Society. True, I have not sought for those who are afraid of the Bible going alone, but I am struck with the fact of my seeing so many in so short a time, who are friendly to the pure Word. I pray their number may increase.

"I perceive a new version of the Psalms used in some of the Churches. It consists in part of what we use as

Hymns; such as (old) 16th Hymn for 23d Psalm, &c. The Doxology is sometimes sung immediately after sermon in the afternoon, without any previous psalm or hymn. In some instances, the organ is not played between the verses: the singers passing directly from verse to verse. This is an improvement. The responding is left too much to the clerk. He indeed does harm—the people getting the idea that he is to pray for them.

"*Monday, April* 28.—Attended a meeting of the Committee of the British and Foreign Bible Society, and felt thankful to God for the prospects of increased usefulness opening before the Society. It has no want of funds. The chief object of inquiry is, what is the best mode of disbursement? and that is attended to with the utmost care. William Allen and Zachariah Macauley were among those who attended the meeting. The former, a Quaker, eminent for benevolence: the latter, the so long distinguished Editor of the Christian Observer.

"*Tuesday, April* 29.—Breakfasted with the Committee of the Religious Tract Society. Having various avocations during the day, the Committee resort to the method of meeting at an early hour, taking the slight refreshment of a cup of tea with bread and butter, and transacting their committee business during the time usually allotted to breakfast. This, while it affords equal opportunity of transacting their business, is an enconomy of time, which enables them to effect more than would otherwise be in their power.

"The Religious Tract Society is engaged in very important operations: the distribution of Tracts; printing of religious books, similar to those issued by the American Sunday-School Union; circulating Magazines, &c. Much attention is paid by it to Ireland; India also shares largely in its attention.

"The Committee hold a prayer-meeting once a quarter.

This morning was the time of prayer. In consequence, we assembled at seven, an hour earlier than usual. I participated in the exercises with pleasure.

"Spent three or four hours of this day at the west end of the town, delivering letters, &c. The world passed in review before me. An incessant train of carriages, horsemen, and persons on foot, fatigued the eye. Lords, earls, gentlemen, plain citizens, livery-servants, carts, gigs, ponies, every thing that goes to comprise the variety of personages and vehicles, were mingled in the continual throng. The most gaudy display appeared at the shop windows; and milliners, drygoods, china, picture, and other merchants, seemed to vie with each other in their efforts to attract the gaze. These remarks apply chiefly to Regent street, now the Bond street of London. Broadway has a similar aspect, though not equal in magnificence of building; nor, we may be thankful to say, equal in the splendour of equipage. The sun shone brightly on the scene, and never had I a more vivid view of the world. A coffin passed along, and I would have fain spoken with a voice which all might hear, and said—*memento more.*

"There is a great quiet and quite rural retirement in very many of the streets in the western part of London. Regent street, however, seems to know no quiet. The squares, in the midst of which trees, &c. are placed, are delightful retreats. One might live in them very pleasantly. I saw one or two Philadelphians, or friends of Philadelphians, and was treated with much kindness.

"*Wednesday morning, April 30th.*—Breakfasted with Z. Macauley, Esq. the late admirable Editor of the Christian Observer. The devotional character of himself and household appear as becomes such a man. We were much engaged in conversation concerning the Colonization Society. He invited me to an anti-slavery meeting, to be held on Saturday. Walked into the city with him, enjoy-

ing much Christian converse, and proceeded to another meeting of the Committee of the British and Foreign Bible Society. This is a most busy period with all the Committees, as I found on calling also at the Church Missionary, and Prayer-Book and Homily Houses. The Committees understand setting foreigners to work, as well as working themselves. I am under many engagements already, to attend public meetings. Well, so far as the Lord enables me, I will speak. My bodily strength I must be careful of, but my wish is to serve his glorious cause, if in any way he is pleased to make me instrumental.

"The Church of England ministers and laymen assist at the Foreign Missionary meetings of Dissenters. I was taken to the Anniversary of a Wesleyan Missionary meeting in the evening; thence to a society for aiding Sunday-schools, composed half of Dissenters and half of Church men. Was interested at both these. Made a few observations at them both; chiefly in relation to American proceedings. The Wesleyan Society has incurred a deficit in funds, during the year past, amounting to two thousand pounds. They have no want of men, but have not money. Some other societies have no want of money, but want men.

"I saw many spoils of Pagan lands, the Idols brought from among the heathen, at the Wesleyan Mission House. The celebrated banker, S. Hoare, Esq., was in the chair of the Sunday-school meeting. Rev. H. A. Budd, and other ministers of the Establishment, present; one of these spoke of having four hundred Sunday-school children; devoting the afternoon to them in the Church, and preaching morning and night.

"A card of invitation to dine with Lord Bexley, whom I had not seen, has surprised me a little; but the interest he takes in the progress of the Bible cause in distant parts of the world, is doubtless the occasion.

"*Friday, May 2d, half-past eleven o'clock.*—At a meeting of the Committee of the Prayer-Book and Homily Society, the President of the Society, Lord Bexley, in the chair. If all the nobility of England were as plain in their personal appearance, as mild and agreeable in manner, and as unassuming as his Lordship, their acquaintance need not be shunned by the sturdiest republican. Probably they are less ostentatious in their ordinary apparel, than many who are not in possession of an income of a hundred dollars. Lord B. enters into the details of the Prayer-Book and Homily Society with much interest, and evidently watches over its progress, as he does also over the progress of the Bible and Church Missionary Societies, with paternal care. The report of the morning was very encouraging. The foreign operations of the society are extremely important. Much also is doing by it for seamen.

"*One o'clock, P. M.*—Attended the Anniversary of the Irish Society: the Bishop of Litchfield and Coventry in the chair. The accounts from Ireland prove the want of the labours of this society. Many of the Irish understand no other than their native tongue, and the object of the Irish Society is to enable them to read the Scriptures in that tongue. It employs school-masters, in many instances Roman Catholics, whose sole object is to teach the people to read. Then copies of the Scriptures are distributed, and it is found that a desire to read them increases with the ability. Many circumstances were mentioned, showing the deplorable condition of those Irish, who are kept in a state of ignorance by the priests, and debarred from a knowledge of the Bible. A clergyman, from Ireland, related several anecdotes, as having occurred during the last year, and within the field of his own labours. He stated, that pilgrimages were frequently made; persons go around certain wells, accounted holy, on their knees, with the vain hope of obtaining the pardon of sin; they go also up and

down sharp-pointed rocks, on their knees, in the same hope. The priests pretend to perform miracles, and do all that in them lies to keep the Word of God out of the hands of the people. The Irish venerate their language in a very high degree; they have a saying among them, that Satan can speak every other tongue, but he cannot speak Irish. In one village visited by a clergyman, who spoke, he invited the people to hear him lecture. They attended, but insisted upon it that he should put out the candle, lest it should be known who they were, and their names reported to the priests, and they be ex-communicated the next Sunday. The clergyman put out the candle, but read a chapter by fire light, and lectured, speaking to them concerning the importance of their having the Scriptures.

"The next evening they attended again. But the day after the second lecture, three priests went among them, and threatened very severely. Still the people came the third night, only choosing a later hour, so that they might avoid the priests discovering who they were. The priests, on the next Sunday, anathematised severely; but the people continued to desire Bible instruction. Verily there is a good work of reformation advancing in Ireland. I was privileged with being silent at this meeting. I attended unexpectedly, and was unknown to almost every one present.

"It is a world indeed, this London; a man may traverse it for a long period, and become familiar with faces and persons almost innumerable in it, and yet be almost a stranger. Dined with a pleasant Quaker family at the West End, where quiet reigned in the squares and streets around, as well as within the dwelling.

"The Lord be praised for all the mercies of this day. The gracious and merciful Lord be pleased to bless the whole human family, for Christ Jesus' sake. Amen.

"*Saturday, May* 3.—I little anticipated the satisfaction

I have been permitted this day to enjoy. I have just returned from a meeting of the Anti-slavery Society, where I have seen, heard, and, in part, became acquainted with men who form a constellation, indeed. Wilberforce, whose name I have ever thought his eulogy, came from the 'winter of sickness' renewed sufficiently to speak once more upon the theme he has always espoused. To see and to hear him was to me a source of unmingled delight; but one who merely looked at him would scarcely suppose he was the man we know him to be. Small in person, his head is almost bowed upon his breast; when he speaks, he has to make an effort to keep his body in an erect position. His voice is loud when fully sent forth, but at present it is doubtless inferior to what it was in younger years. The loudest acclamations accompanied his movements; when he rose, and when he sat down, it was amid a thunder of applause; and when, as was often the case, the various speakers alluded to him in terms which would have been extravagant, if they had not been true, their allusions were attended with the strongest tokens of reciprocal feeling on the part of the assemblage. Z. Macauly, Esq. having introduced me to him, he desired me to breakfast with him; a pleasure I anticipate with great satisfaction. I had rather know Wilberforce than any monarch in Europe. The power of piety is, in his circumstances, remarkably manifest. A feeble, decrepid old man, thus to hold, in chains of strong attachment, the Christian world! Who does not see, in true religion, something more valuable than in wealth or honour. May my sons imitate the example of Wilberforce, so far, and that is to great extent, as he has followed Christ. I keep the card upon which he wrote his name and address, as a slight memorial.

"Brougham, and Sir James M'Intosh, also addressed the meeting. Brougham has much the appearance of Henry Clay; his countenance, however, is more sallow: he has,

when seated, a twitching of the nerves of the face, which gives to his upper lip, &c. a slight, but frequent motion. M'Intosh spoke with great energy. He is a tall man, well proportioned; his speech not remarkable. It was, however, short. The longest and most forcible speaker was Mr. Denman, Recorder of London, late an active member of Parliament. I have seldom heard a more eloquent speech than his. There was fire, beauty, force; all who were present felt the sentiments he uttered, and not the slightest sensation of weariness was occasioned by his speech, notwithstanding its length. He answered some parts of a pamphlet recently published in the West-Indies; addressed Mr. Wilberforce, and dwelt at large upon the results of his labours; alluding, in part, to the amelioration of the condition of the slave; spoke of the reigning family as having been brought to the throne of this country by its attachment to liberty; commented upon the conduct of the colonial legislatures, &c. The fact appears to be, that the government of England directed the abolition of Sunday markets in the West-Indies; the encouragement of marriage, now almost wholly neglected, and various other measures calculated to improve the condition of the slave. The West Indians resisted these directions. Government is now called upon by the people of England, to go on with its holy work, of elevating the slave to the enjoyment of the privileges of the Gospel. The society looks also to the abolition of slavery. Not by hasty measures, nor by the destruction of all title to property, on the part of the owners of slaves: but by a gradual procedure, and often remunerating the owners. May the grand work advance. It is quite as necessary to the comfort of the master, as of the slave. The 'curse of slavery' is an awful injury to the southern states, and the owners of slaves are beginning to feel it. Mr. Wilberforce spoke of the efforts of the Colonization Society, and of the settlement at Liberia, with much

interest. This, however, during the conversation we had after the meeting. The Hon. and Rev. Gerard Noel spoke with much force and effect; as did also the Rev. author of the Velvet Cushion, World without Souls, &c., J. W. Cunningham. His Royal Highness, the Duke of Gloucester, occupied the chair. He addressed the meeting at its close with considerable animation; pledging himself to co-operate in promoting the objects of the society to the utmost of his power. His personal appearance is plain; he wears only a slight badge; not as much as an ensign or lieutenant usually wears. His manner was pleasing and conciliatory. Noblemen and royalty seem, on ordinary occasions, to make less parade than pretended gentlemen. Among the other speakers was Mr. Buxton, another distinguished Parliament man. Almost all who engaged, indeed, were leading politicians, or parliament men. Mr. Wilberforce has retired from public life; his day in the house of commons, however, was long and brilliant.

"The platform of these public meetings is the place to form acquaintance with the choice spirits of the land. Mr. Noel introduced me to his brother, Baptist Noel. I met also, several others, who are engaged in the vineyard of the Lord. Mr. G. Noel spoke of Mr. King, the Palestine missionary, being at his house. The ministers of the Church of England are more Catholic than Protestant Episcopalians, and far more disposed to hail the good of every name. May we Americans learn of them in that particular.

"*Sunday, May 4th.*—Saw a Methodist congregation worshipping in the use of the Liturgy, and joined them in its use. Heard a superior sermon, preached by Rev. Mr. Watson, of Manchester, as introductory to the missionary meeting of the following day. He unfolded the value of the Scriptures, and urged the duty of spreading them to the utmost boundaries of the human family. In the afternoon was taken to St. Paul's Cathedral, and, located for the

time, in one of the stalls thereof, joined in the service once more. As at Westminster Abbey, the whole service is chaunted, except the lessons. I confess I cannot approve of this, on various accounts. The congregation, not being trained to it, find it difficult to unite. Solemnity is, to a considerable extent, wanting. True, the worshippers in the temple chaunted the Psalms: but had they their tunes set to the prayers? It is only in the Cathedrals, and a few other places, perhaps, that this practice obtains. The preacher gave rather an uncertain sound. But in the evening I went to the house, and thence to the Church of one whose preaching went to my very soul. He is Rector of two united parishes in the heart of the city: his name is Watkins. Grown gray in the service of his Lord, he breathes a mild, affectionate spirit, suited to win; and his earnest entreaties to the soul, combined with the wisdom of his Christian experience, make him truly profitable. The unaffected tenderness of his manner, together with his simplicity, unlocks the affections. I loved him, and I listened to him with much pleasure. No greatness, no striking attainments, mark his character: he is a *Christian* pastor. In his sermon, which was extempore, he was profitable to me, and I thanked God for the instruction. Thus a merciful Father meets us, counselling, encouraging, and comforting us, from time to time, as our souls need.

"Returned to my home at night, where I found all things, except my family. The solitary character of a London life is unpleasant: even more unpleasant from the want of society, than our boarding-houses in America. The ordinary custom is to become the occupant of apartments without any intercourse with any member of the family. Breakfast is taken, usually, alone; often at a coffee-house. This solitary living is rather disagreeable. But there is peculiar comfort in my lot,—so numerous are my Christian acquaintances, that I very seldom eat alone. Three invitations to

dine are sometimes given me on the same day. The Lord is gracious to me in every thing.

"I now sit writing with the sun shining pleasantly upon me—trees before my window—birds singing, and perfectly quiet, though in the heart of London. It is a place to which clergymen are in the habit of resorting, as a private dwelling, when visiting the city—Wardrobe Place, Doctor's Commons.

"The first four days of the week, beginning with May 5, were busy days to me. On the morning of Monday breakfasted at the abode of a very hospitable family, and accompanied it to the annual meeting of the Wesleyan Missionary Society. The Earl of Mount Cashel, an Irish nobleman, of the Established Church, who spoke at the meeting, interested me very much. He was very much like William Meade, in the simplicity of his dress, appearance, and manner. His family are very numerous, and he is, like Wm. M., labouring indefatigably for their conversion, as well as for the conversion of his countrymen in general. Sir George Rose, Baronet, bore testimony to the value of the Wesleyan Missionaries as labourers among the slaves in the West Indies. He too is a member of the Church of England, and stated it during his speech. Foreign Missions occupy the undivided attention of this society. It has experienced much of the blessings of the Most High in its missions in South Africa, Ceylon, &c. &c. There were several missionaries present, some of whom delivered most interesting speeches. The wilderness blossoms wherever the Gospel is carried.

"A want of funds is felt by this Society. A falling off of 2000*l.* was stated as having occurred during the past year, chiefly in the item of legacies, however. One Methodist minister present at the meeting, told me he was the oldest minister in the connexion then living, and he looked to Dr. Pilmore as his spiritual father. Others spoke of the

Dr. with deep interest. I was announced to the meeting as his successor.

"In the evening, after tea, with my friend, Rev. Mr. W., rector of———, went to hear the Bishop of Winchester. Thanks be to God, for such a bishop of the Church of England! He is a most fervent, spiritual man. I listened with delight. The Church scarce afforded room to stand, so great was the concourse. Multitudes went away unable to enter at all. The sermon was for the benefit of the Church Missionary Society: collection 240*l*. On my being introduced by the Rev. E. Noel to the Bishop, in the vestry-room, he inquired most affectionately for Bishop Chase, expressing a warm interest in his prosperity.

"Having named the Hon. and Rev. G. Noel, I will pause to say, that though perhaps at some future time they may see what I write, the brothers of that man, together with himself, have laid hold of my affections with great power. They, for piety, unaffected simplicity of piety, are most superior. I love them, and they must excuse me for saying thus publicly, that I do love them sincerely. Three of the four brothers in the ministry I saw. They occupy a a high station in the hearts of Christians here, and the grace of God conspicuously shines in them. They are the sons of a pious mother. Observing attentively pious ministers of the Church of England, I must say their standard of piety appears to be higher than our's in America. The choice spirits of the Church of England are choice spirits indeed. I could live and die among them. There appears more of the loveliness of piety in their character, than in the character of many highly esteemed on our side of the water.

"On the morn of Tuesday, 6th of May, attended at breakfast with one hundred or more, chiefly clergymen. After breakfast, one of the clergymen prayed, a second expounded, a third prayed. The prayers, extempore as they

were, were rich in fervour and in every thing befitting prayer. It was a delightful season. This clerical prayer-meeting over, adjourned to Freemason's Hall, in which the Church Missionary meeting was held. No persons except Churchmen attended the breakfast, and not many Dissenters attended the Missionary meeting. Captain Vernon, son of the Archbishop of York, and very many of the clergy of the city, were at the breakfast. In the meeting appeared the Bishops of Winchester, of Litchfield and Coventry, and of Sodor and Mann, —— Ward, Bishop Chase's friend. All three spoke. Lord Gambier was in the chair. In the report it was stated that a deficit of 2000*l.* had occurred in the funds, chiefly in the item of legacies. The deficit had a powerful effect on Mr. Wilberforce, the first speaker. It seemed as if the energy of youth had returned to him, and he made an appeal to the assembly of the greatest force. I took occasion to select as the text to my address, a proposal which had been made by Rev. Mr. Bickersteth, the Secretary, that 1000*l.* should be contributed before the meeting broke up. I told them of the circumstance of William Eldred's willingness, when among the mountains of West Pennsylvania, to give $1000 for the privilege of attending these meetings; and read from a manuscript found among his papers, the expression, in beautiful language, of that wish. I alluded to A. Tappan's offer of $1000 to the Milnor Professorship;—to $100,000 having been subscribed for missions at a single meeting of a few persons in New-York.

"These things, especially the subscriptions last stated, had a powerful effect. The announcement immediately followed of 25*l.* sterling a year for *five* years—the New-York term—from one individual. Lord Bexley summoned England to renewed efforts, lest it should be beaten in the labour of love by America. These rencounters, if they may be called so, are delightful: they cement Christians

far removed from each other, in the closest bonds. Well, then, may we provoke to increased good works.

"Let such be the rivalry between England and America! Then will the wilderness be made to blossom more speedily and more abundantly. The greatest degree of Christian feeling marked the meeting. Humble, devoted, fervent piety, manifested itself; and all could say, it is good to be here. Including two hundred and forty pounds, collected the preceding evening at the Church, the sum of eight hundred pounds was added to the funds of the society at this anniversary—more than three thousand dollars. Tuesday, at dinner, at Lord Bexley's, met Mr. Leeves, late of Constantinople; Mr. Thomason, of Calcutta; and another missionary from the East Indies. Miss Vansittart, Lord B.'s sister, is eminent for good works. Bishop Chase was spoken of again with warm affection. All appear anxious for his prosperity, and impressed with much respect for his character. Every where do I hear him spoken of in manner the most striking. He made, indeed, a powerful impression in favour of American Churchmen." * * *

"Intelligence of Christian operations, in various parts of the world, was diffused by conversation; and a pleasant evening passed in the Christian mansion. Many a clergyman might learn from his Lordship much that is important. In his very countenance, as in that of the Bishop of Winchester, is seen much that is lovely. I rejoice, that if *not many*, at least a few of the *great and noble* are called. The time, we know, will come, when even kings shall be nursing fathers, and queens nursing mothers to the Christian Church. The Lord hasten the day when all shall know him, from the least even to the greatest among men.

"I discover every where the most paternal feelings towards America. Not even an unkind expression have I heard. If governments will let us, we shall be at peace in all respects. However governments differ, Christians

will love one another throughout the world. I know not a more unworthy act than that of traducing and calumniating a whole people, as reviewers and travellers sometimes do. Let the real state of the case be known, and it will no doubt be discovered, that notwithstanding prejudice, the body of the really respectable, in different nations, highly esteem each other. Christian societies increase that mutual esteem. They have destroyed much of the prejudice formerly existing between even Englishmen and Frenchmen."

The following editorial in the Magazine is still retained—

"After the excessive labours and toils through which our friend cheerfully passed, on this side the water, and under which his frail body had well nigh sunk, it must have been truly grateful, immediately upon his arrival in England, to have mingled in those scenes of benevolence and piety, and to have witnessed, at the anniversaries of the most conspicuous institutions of the age, such an assemblage of power, talent, and godliness, as came up from every clime, to the help of the Lord against the mighty. May the continued blessings of our Heavenly Father still attend him in all his ways, until he arrives at 'that house, not made with hands eternal in the Heavens.'"

My brother's journal continues—

"*Wednesday, 7th May.*—Attended the meeting of the British and Foreign Bible Society. A most imposing assembly: consisting of eminent men gathered out of all parts of the kingdom. About two thousand were present, and multitudes shut out for want of room. No ladies. The same Bishops were present as at the Church Missionary meeting. No body of men, that ever I beheld, appeared to me so grand. The moral grandeur of such a Christian assemblage surpasses all the external pomp ever known. Plainness and simplicity were conspicuous in the personal

appearance of all. The grandeur was the grandeur of the Gospel—the grandeur adhering to the soul. The Bishops all spoke, as did several noblemen. The Bishop of Litchfield, a most zealous vigilant Bishop, hoped his *right hand* might *forget its cunning*, if ever it signed his recantation from the Bible Society.

"The Earl of Harrowby, one who refused the office of Prime-minister, and a most conspicuous statesman, spoke to declare his decided attachment. Lord Teignmouth presided, though evidently feeble in health. Mr. Wilberforce addressed the meeting also—he always overflows with affection. His address to Lord T. was, My *dear* Lord, continually. He was received in the warmest manner. Having made a statement of what was doing in America, at present, by Bible Societies, I was followed by Lord B., who called upon the members of the British and Foreign Bible Society to arouse, lest the Bible Societies of the United States, instead of being their 'auxiliaries' should become their 'masters.' He dwelt for some time upon the subject. The greatest degree of good feeling was all the while manifest. Indeed, we are provoking the English to redoubled efforts. May the Lord bless us all.

"The statement made by me, of the resolution of the young men, in January, to supply every destitute family in Philadelphia by the 1st of March, was, as in several previous Bible meetings, received with acclamations. May these acclamations be increased by effort on the part of British Christians. The funds of the British and Foreign Bible Society have experienced a deficit also: though, since 31st of March, since the accounts for the year were made up, the additions to the funds have made the year's receipts about equal to last year.

"On Wednesday afternoon, I was was taken to Clapham, distant five miles; and passed the night at the house of a very wealthy, and equally hospitable and Christian friend:

a sort of Gaius. Clapham has been blessed with the labours of Venn, whose sermons we read in America, and was the dwelling place of Henry Thornton. I visited the tomb of the latter: contemplated it (the same tomb contains the remains of John Thornton) with the liveliest interest. Two more useful men it would be difficult to find. The Lord be praised for their lives and triumphant deaths. Most delightful anecdotes were told me by the present Rector of the parish, as we walked, the next morning, along with one of the Noel's, to the city.

"*Thursday.*—Breakfasted at the venerable and excellent benefactor of man, the affectionate Wilberforce. Ellis, a missionary well known, once in the Sandwich Islands, in New Zealand also, was with us: and a Missionary, who had before him one hundred and seventy-five appointments in Ireland—to visit, encourage, and form Christian Societies. Part of Mr. W.'s family accompanied me to the annual meeting of the Prayer-book and Homily Society. Lord Bexley, towards whom I feel as a friend, presided. He again alluded to America in terms the most respectful, and spoke of Bishop Chase with affection. The fact that no Episcopal congregation had been swept away by heresy, since the organization of the Protestant Episcopal Church in America, excited much interest. This Society is doing much for Ireland, and in the East. Assuredly the work of reformation is advancing in Ireland. Proofs of this are stated every where. Ten thousand a year, said Lord Mount Cashel, at another meeting, have been reformed from Popery. Tracts, Prayer-books, and Bibles, are now called for in every direction. Ireland is certainly changing from Popery to Protestantism. Lord B. is hardly a fair specimen of the Christians of the Church of England, for he is one of the most interesting I ever saw. Rev. D. Wilson, Hon. and Rev. J. F. Noel, Jr. addressed the meeting; Rev. W. Sibthorpe alluded happily and forcibly to the

practice of responding being so much more general, in the Protestant Episcopal Church of America, than in the Church of England.

"As I was passing along the Strand, Friday morning, met unexpectedty Mr. S——, a well-known merchant of Philadelphia, just returned from France; where, with his family, he had been for some time travelling. Visited his family immediately, and talked for some time concerning home. They unfortunately had scarce heard a good sermon since leaving home—having been in various parts of the continent, and perhaps not familiar with its languages. Arrangements at once were made to enable them to hear good preaching next Sunday.

"I returned to Mr. Wilberforce's, to dinner on Thursday, by request, but found myself *again* there this (Friday) morning. Peculiar circumstances, connected with the meeting of to-day, were the means of occasioning it; but God was the cause: for the family assemblage of the morning resulted in a measure most promising for Kenyon College. I found Lord Gambier with Mr. W. and speaking, as all these pious people in the Church are inclined to do, of Bishop Chase; it was proposed by Mr. Wilberforce, that, in consequence of a wish on the part of many to contribute books for Kenyon College, an agent, resident in London, should be appointed to receive them: and a Committee, of which Lord Gambier should be chairman, should announce the fact to the public. I urged the usefulness of this, for it appeared to me, that the names of Gambier, Wilberforce, &c., will ensure the gift of a thousand volumes. The result was, a completion of the arrangement. Some bookseller is to be appointed; and through the blessing of God, on the morning's interview, I hope Bishop C. will see many a Christian volume come into the library of Kenyon College. The blessing of the Most High rest upon that Institution, and upon my dear boy, who now

is there. The Lord raise him up, a burning, and shining light!

"I went with Mr. Wilberforce in his carriage, to the meeting of the Society for promoting Christianity among the children of Jacob. The children instructed in the London school of this Society, assembled in the gallery of the hall, where the meeting was held, and sang hosannah to the Son of David. Truly interesting was the sight of nearly one hundred Jewish children, singing thus. I blessed God for what I saw. The excellent Basil Woodd addressed the children. Sir Thomas Baring took the chair. Simeon of Cambridge, with many others, addressed the meeting. Four times already had I spoken in public during the week; but a fifth time being called upon, I addressed a few sentences to the meeting. These meetings do not return again till next year. A little effort is called for, therefore, to endeavour to impart such information, concerning America more especially, as may be in my power. Not able to preach, I must, by my friends at home, be allowed in this Jubilee, to lift my voice a little. As I really am improving in health, it is, perhaps, best for me to do a little. The hard work of being idle altogether, is far more trying than severe duties. The Lord pardon, sanctify, make use of, and bless me. Returning with Mr. Wilberforce, passed a delightful afternoon in company with his amiable family; about sunset took a walk through St. James' Park, round Westminster Abbey, which Mrs. W. pointed out, as we walked, the abode of Mr. W. at the time he gained the abolition triumph.

"Goodness and mercy have followed me thus far. The Lord be praised.

"*Sunday, May 11th.*—Accompanied some American friends to hear the aged Rowland Hill. This minister, now in his eighty-fourth year, preaches with as loud a voice, and apparently with almost as much energy, as in youth.

He has lost none of his eccentricities. In the beginning of his address, he alluded to certain persons coming in late, saying, 'We allow the pews to be free to all after the close of the second lesson; but some have come in late, and crowded themselves into pews that were full. Now there are only three classes of persons whom we allow to come in late, viz. the invalids who cannot attend during the whole of the service; the doctor or medical man, who is obliged to see his patients; and the bigotted dissenter, who cannot hear a little of a good prayer out of a good Prayer-book.' The sermon he preached led him to speak of the promise, that 'no ravenous beast' should walk in the 'highway.' Indeed, those words were part of his text. After describing certain classes of pretended Christians, under the emblem of lions, &c., he warned his people against being like the fox, or the monkey. 'A fox in the pulpit' he deprecated above all. The monkey tribe he spoke of, as those given to vain extravagance, in dress, &c. Many profitable sayings were uttered by him, and many of his quaint expressions are likely to be long remembered. He undoubtedly has been very useful, and has, blessed be God, lived to see a great improvement in the Church in which he was ordained a minister, and the Liturgy of which is still used in his Chapel. Surry Chapel, in which he preaches, is circular in its form, and accommodates in its numerous free seats many of the poor.

"In the afternoon attended service at St. Stephen's, Walbrook, immediately in the rear of the mansion-house, or dwelling of the Lord Mayor. The Church is beautiful in its interior, but was attended by very few persons: although, in the sermon, by an excellent clergyman, a sound impressive lesson was contained. A Presbyterian, who was with me, commended the discourse highly. Indeed, the Articles of the Church of England are beginning to appear in her pulpits, as well as the volume containing her Liturgy.

'Tis chiefly the fault of the ministers of the Church, that there are any dissenters. Her doctrines are so accordant with the Word of God, that all are constrained to confess their excellence: but from those doctrines many, both in England and America, have most shamefully departed.

"In the evening, attempted, with others, to obtain the privilege of attending service, but by detention to too late an hour, we were deprived. The two Churches visited by us in succession were just about closing. Immense congregations attended at both those Churches. In one of them, the Bishop of Litchfield and Coventry preached: in the other, a clergyman unknown to us. I was told this evening, that a clergyman from Leicester, who was on the platform with us at the Jews' Society, on Friday, was dead; having dropped down suddenly with something like apoplexy. I felt the call a loud one, it seemed to say, Whatsoever thy hands findeth to do, do it with all thy might—in such an hour as ye think not, the Son of Man cometh. Lord prepare us all!

"*Monday, May 12th.*—Attended the meeting of the British and Foreign School Society. Lord Russel in the chair. This Soeiety is actively promoting education in different parts of the world. A large number of schools are assisted by it. The celebrated Quaker, William Allen, read the report. Addresses made as usual. The statement, that in New-England scarcely a native could be found who had not some education, excited some considerable surprise, as did also the accounts of the public schools in New-York and Philadelphia. Like all the others, this meeting was large and respectable. Mr. Wilberforce and Lord Bexley were among the speakers.

"Having discharged my duty at this meeting, I repaired to the Port of London and Bethel Union Society, where, as requested, I made some statements concerning my venerable and holy friend, Joseph Eastburn. This meeting over,

repaired to the house of a friend in Southwark, where, with several pious officers of the Navy, dined very pleasantly.

"*Tuesday, May 13th, six o'clock.*—Attended the highly interesting anniversary of the Sunday-School Union. This Society is, like the American, actively devoted to the good of the young. It just begins to employ missionaries, after the plan of the American Sunday-School Union, and will, doubtless, take up the plan, this morning unfolded to them, of Sunday Bible Classes.

"Twelve o'clock, repaired to the Naval and Military Bible Society—a large and highly interesting assemblage—Mr. Wilberforce in the chair. Several officers spoke, some of whom were men of large service; who had discovered the necessity and excellence of Bible Societies in the extreme parts of the world; and who declared the value of the Bible itself, and of the importance of circulating it. The East India Colonel, and the Northern Navigator, alike proclaimed the worth of the sacred page. Oh, that all sailors and soldiers might deeply realize that importance. Again called upon, and addressed the assembly, and immediately left it for the Anniversary meeting of the Philo-Judean Society; whose aim it is to provide for the temporal wants of sick Jews, and extend the benefit of instruction to Jewish children and females. Lord Mandeville presided. The meeting was not very large; nor as interesting as some others. I knew little about its objects, therefore had not power to say much concerning it; but I felt that suitable efforts to promote the comfort and instruction of the Jews were well calculated to awaken their attention to Christianity. Upon that ground, I urged the importance of increased exertion upon the Society.

"After this meeting, went to that part of the city beyond St. James' Park, to the residence of H. Drummond, Esq. so well known in connexion with proceedings for the benefit of the Jews. He is a correspondent and friend of the Jewish

Missionary Wolf: who, as well as himself, is married to a titled lady. I met at dinner there, three or four Christian friends: and returned in the evening, along with one of them, to the city. I perceive that Christians' minds are agitated in England, concerning the mode of Christ's latter coming. Some are of opinion, he is to appear in person, and that soon. Let all be prepared for his coming, in whatever way he may appear.

"*Wednesday.*—Attended the highly interesting meeting of the Newfoundland School Society: my Christian acquaintance, Lord B., again in the chair. He adverted again to America. This Society promises to be of great service to the poor inhabitants of the Bays and Coves of Newfoundland. It supports schoolmasters, and promotes Scriptural education. I again adverted to the usefulness and vital necessity of such institutions. Dined with a Christian clergyman, at whose table were several of spirit like myself.

"*Thursday.* Breakfasted with two or three clergymen of the Established Church, and a friend of Miss H. More's. After breakfast, attended a meeting of the Committee of the Prayer-book and Homily Society. The circulation of Prayer-books and Homilies, among seamen, carried on by that Society, is very useful. An excellent agent visits the ships, constantly, in the port of London. Much gratifying information was read by him, at the meeting of the committee. I saw Lord Bexley in that meeting, taking, as in former ones, a most lively interest in promoting the welfare of his fellow man. The foreign operations of the Society are highly interesting. A grant was made this morning for printing the Litany, as translated into Chinese, by Dr. Morrison, a Dissenter.

"One unpleasant thing attends the being called to speak in public meetings, viz. the unfaithfulness of some of the reporters of speeches. They attend every public meeting,

and, right or wrong, publish the next day. The Societies, in some instances, get the speakers to correct their remarks; otherwise mistakes would go forth under their sanction. As it is, however, not very probable that the reports in newspapers will live long, their errors are not of so much amount. I should be sorry for my countrymen to suppose me to have said some things attributed to me; the Congregationalists in Massachusetts, for instance, would find fault with one speech, as reported: but I have taken pains to procure the correction of that report. As to some other reports, they misrepresent no religious body, therefore let them go.

"This morning, Friday 16th May, attended the Religious Tract Society. The Rev. W. Patton, of New-York, united with me in representing America at that meeting. I left it, however, as soon as I had spoken, to breakfast at a friend's house with Lord Kenyon: much of Bishop Chase, America, &c., passed before us in conversation. I met Lord Kenyon at eleven, by appointment, to witness his visit to the Central National School. It was very gratifying to me to behold one of Lord K.'s influence, sitting, like a Sunday-school teacher, with the Bible in his hand, a class of children around reading the verses of a chapter, and he explaining, by asking them questions.

"A gentleman, who kindly took me from place to place in his carriage this morning, showed me, in the course of it, a most extensive china and glassware establishment, the income of which assists many Christian operations. I went along with that gentleman, from the National School, where Lord K. examined the children, to what is to me more interesting than vases or glass, viz. another Religious Society. That was the Hibernian. Noel, Cunningham, and Wilson, jr. spoke. I there made my last speech, for the week. What am I, that the Lord should thus honour me with pleading his cause among so many of the excellent

ones of this earth! May my numerous imperfections be graciously forgiven! and whatever he has enabled me to say in promotion of this cause—Oh that he would glorify himself through its instrumentality! I am humbled by the goodness of a merciful God. Oh that I might be assisted to advance the coming of the kingdom of Jesus! I do desire that kingdom to come. May I be an humble instrument in quickening its approach! Lord, come! Lord, forgive! Lord take thy great power! Lord, bless the whole human family!

"I said, my last address was delivered on Friday—not the last of all—but the last in London; for, dining as I did on Friday evening, at Lord Bexley's, he proposed my accompanying him to Blackheath, to a Bible Society I had promised to visit: accordingly, after breakfasting with him, Saturday 17th, we had an interesting ride, first to Greenwich Hospital, of which he is a governor. With Christian courtesy, he showed me the chapel, the painted gallery, and every other important part of the hospital—magnificent, as all travellers correctly describe it to be—a home for the weary mariner, after the storms of his early life. There were reported to us, that morning, as actually in the hospital, 2740 seamen—old men, generally; some are Americans. The chapel is beautiful, but, from its not being sufficiently large, only half the seamen can attend in the morning—half in the afternoon. The good Lord bless their immortal souls! I was not aware, that any of my name ever became eminent in the British annals: but, in the gallery of paintings, is a portrait of an Admiral Allen. The paintings are, all, either emblematic or directly naval. The king gave many of them to the institution: a model of a Roman galley is preserved there. From the hospital we walked through that delightful spot, Greenwich Park, to Blackheath. At Blackheath Lord B. presided—we enjoyed a very pleasant meeting.

"Two of the secretaries of the British and Foreign Bible Society, and other Christian friends, dined with an acquaintance, who requested me to visit him, and the evening was passed, not, I hope, unprofitably. Dr. Pinkerton, one of the number, made the evening very interesting. I really forgot myself at the Bible meeting at Blackheath: and began to say 'we' and 'our' in addressing the people, as though I were speaking concerning Philadelphia, to an audience of citizens of that place. The truth however is, I experience such affectionate Christian treatment, and Bible Societies in England are so like Bible Societies in America, one may readily forget what country he is in. The nobleman in the chair had no insignia. His Christian manner was exactly that which an American Christian gentleman displays: there certainly existed no circumstance to remind one of a land other than republican. The occasional 'my Lord' and 'Sir Thomas,' &c. used by the English speakers, were foreign, 'tis true, to an American ear; but an American *himself speaking*, and becoming engaged in the great theme, saw nothing peculiar in the scene; Sir Thomas Bloomfield, Lord B. &c., alluded very affectionately to America; rejoicing that her spiritual interests advanced so much, and urging England to beware, lest the United States should outrun her in the spiritual career. This is language often repeated: such should be the rivalry existing among all nations. The beautiful prophet Isaiah, tells of a period when more pure, spiritual, and holy rivalry shall live on the earth. May his prophecy be speedily fulfilled.

"Having spent the night in the hospitable mansion of my friend Brandram, started, (he accompanying part of the way, then going on to his Church) Sunday, 18th, early, to Clapham, where Sir R. H. Inglis had kindly invited me, to spend the Sunday with the family of the late Henry Thornton, Esq., to whom it is his lot to act as a second

parent. He lives in the house, and is as a father to H. Thornton's children. I met them going to Church. There we heard a good sermon, and in the afternoon one equally good from Rev. W. Dealtry. He succeeded Venn, whose sermons are republished in America. The Bishop of Limerick, Jebb, dined at Sir Robert's: an Irish clergyman also. Every thing in and around this abode of benevolence is interesting in the highest degree. As I walked in the beautiful lawn, I thought of Newton, Cowper, Scott, and others, who there had often walked. Wilberforce lived with H. F. Thornton, in that mansion, ten years, while both of them were bachelors. Now Wilberforce still lives; Thornton is in heaven—the plans they promoted flourish much. I enjoyed the information given me by I. Thornton, Esq., Treasurer of the British and Foreign Bible Society, nephew of H. Thornton. He said many interesting things concerning his uncle. Those anecdotes are precious. Oh for more Henry Thornton's!

"Walked to London, Monday 19th. Saw the Committee of the British and Foreign Bible Society in session—Lord Teignmouth in the chair. The salvation of millions is promoted through the instrumentality of the labours of that committee. The results of their labours will be known only in eternity.

"I dined this day with a Christian brother, at the Charter House. This is an establishment with an income of 270,000 pounds sterling, left by a Mr. Sutton, for the maintenance of eighty old men, and forty boys. We dined at three, in what was once the hall of a noble family; but now of the ancients here supported. An old man read a prayer at the beginning, and another at the close of dinner. At one table sat the chaplain, my friend—the Doctor, and one more, beside myself. The old men sat at different tables.

"Attended once at service in the Chapel, where service is performed twice every day for the benefit of the old men.

I was struck with one of them, as resembling Bishop White remarkably.

"Favoured with the opportunity of being in a clerical meeting, this afternoon, where subjects bearing on Christian ministers' duties, &c. &c., are remarked upon. Newton once was a member. I had the privilege of sitting in his particular corner. Why are little circumstances of that kind interesting? Because of the association of interesting persons and subjects with them.

"Requested by Bible Society friends, resolved to go, and visit several public meetings. The Secretary, Brother Brandram, rode all Monday night. I left London Tuesday morning at six, having arranged to meet at Liverpool. The road on Tuesday lay through Oxford, where Latimer and Ridley were burned. The venerable piles of Oxford are interesting indeed. More interesting is the spot to me, however, on that where the martyrs suffered. During the same day saw the house at Stratford upon Avon, where Shakspeare was born—how different the men—the former, servants of Jesus: the latter, the enemy of holiness: the former, leaders of a multitude in the way to Heaven: the latter, of multitudes in the way to evil. The building where Shakspeare was born is exceedingly old of course; the exterior is a frame of wood filled up with plaister. The house very low. The style of exterior, just mentioned, quite common in England. The timbers small in size, seem to be set in first: then the plaister put in to fill the vacancies: there is a much larger space of plaister than of wood; the appearance is like a surface of white plaister, with black pieces of wood laid into it. Some of the pieces of wood are circular; some shaped like knees of ship timber. The whole appearance is very peculiar. I passed through Woodstock; an old town in which gloves are manufactured. The skins lying out to dry, proclaimed the

manufacture of the place. Several other towns, generally extremely ancient in appearance, lay in our route.

"Arrived that evening at Birmingham, whence, the next day, rode on to the neighbourhood of Liverpool, where I attended a Bible meeting at St. Helen's.

"*Thursday 22d.*—In Rev. Mr. B.'s study, near Liverpool—expecting a public Bible-meeting this evening. Tomorrow am to depart to attend certain meetings in Westmoreland. Goodness and mercy attend me thus far—the Lord be praised.

"*Thursday, 22d May.*—Started at seven, from the hospitable home of the Rector of St. Helen's, in whose town we had held a Bible-meeting the evening before: and, accompanied by a neighbouring Rector, rode to Everton, the residence of the Rev. R. P. Buddicom, near Liverpool. This delightful village, being on an eminence, overlooks the city of Liverpool, the Mersey, and a considerable range of the surrounding country. At this place dwell several of the principal merchants and bankers, such as Messrs. Hope, Hodgson, &c. Brother Buddicom discovered at once the Christian and the gentleman: and I felt myself as completely at home with him as though we had known each other for years. He has in his family two or three young gentlemen as students; and among them a son of the Bishop of Litchfield, whom I had so often seen on the platforms of the London meetings. The very countenance of brother B. indicates the scholar. In his study, passed several hours in preparing packages of letters, &c. to my dear wife, and brother. Dined at the table of Adam Hodgson, Esq., to whom the United States are indebted for a candid, unprejudiced volume of travels. Met several of the clergy of the neighbourhood. The Bible-classes in America are almost unknown here, and the mere mention of them has excited so much interest, I have yielded to the solicitations oft, very oft repeated, to prepare and publish

a short account of them. Oh, may young ladies and gentlemen, every where, be led to search the Scriptures! In the evening, we repaired to Liverpool to attend the anniversary meeting of the Bible Society. Two thousand people were assembled—A. Hodgson, Esq. in the chair. Rev. R. Buddicom, as Secretary, read the report. The Rev. A. Brandram, Secretary of the British and Foreign Bible Society, who here met me by appointment, opened the meeting with a statement of the Parent Institution. Several addresses followed, and my statement, concerning the operations of societies in the United States, closed the meeting.

"Left brother B.'s house, on Friday morning, with a warm feeling of attachment to him and his lovely family. May he have souls as seals of his ministry, and stars in his crown!

"Rode in company with friend Brandram—a sensible and excellent companion, to Lancaster, fifty-six miles from Liverpool. As we took the top of the coach, we enjoyed a fine opportunity of seeing the country. My shattered frame seemed to be inspired with new vigour from the continual exercise, and deliverance from severe parochial duties. The weather was similar to the delightful autumnal season of the United States, so that it was admirably calculated to invigorate; nothing of peculiar interest presented itself until we approached Lancaster. At this place is the castle of John of Gaunt. As we ascended an eminence, within a mile or two of the castle, it rose to view in baronial magnificence. It is situated on a hill, in the centre of a wide amphitheatre, being occupied at present as a prison for debtors, and penitentiary for criminals; it is in a state of complete repair. New towers have been added to the old: the parts that had fallen down have been rebuilt; and the whole presents an assemblage of turrets and massy walls, which conveys to the mind a perfect idea of ancient gran-

deur. It being accessible, by the help of friends, I walked through its various apartments. The women are confined in a penitentiary by themselves, so arranged as that the matron and assistants, being in a central room, can look into every cell, and see their behaviour. The prisoners grind corn with hand-mills. One apartment is appropriated to the purposes of a Sunday-school, and morning and evening prayer. Various Bibles, &c. were seen lying here.

"In the yard of the castle the debtors walk, under piazzas of stone, or in the open air. The criminals are less in number than usual, but the debtors increasing.

"Many of the convict men are kept upon tread-mills. They work there ten hours per day. Eighteen are attached to a mill at a time: twelve working and six resting. I saw many, alas for human nature! too many young men and women among the prisoners. Weaving forms the occupation of a portion of the men. In some instances, when prisoners are refractory, solitary confinement is resorted to: the gentleman who has the charge of the castle, informed me, that solitary confinement had in no instance proved injurious.

"One of the towers here is extremely old: its date not ascertained. Another, supposed to be more modern, is Saxon in its architecture, and was built previous to the Norman conquest. We ascended a stone staircase in the 'keep' of the castle to the turret on its summit, where of old stood the sentinel, were the 'warden' kept watch. There are very narrow places or slits in the wall surrounding the 'keep,' evidently intended for arrows. Cannon, of course, were then unknown. We saw a Roman altar, dedicated by some pagan of old to the god Mars. It is small, and of stone. It stands at the top of the staircase, in John of Gaunt's tower as the 'keep' is called. It reminded us of the days of darkness, when Cæsar, Agricola, &c. ruled these hills. There is also, part of a Roman wall still stand-

ing, and, united with more modern masonry, is a portion of the castle.

"The Romans made this a military station: then the Saxons; and after them the Normans. The house of Lancaster, as is known, held it: and it has always been regarded as a place of great strength.

"Fairfax besieged, and took it in the wars of Cromwell's day; and portions of the ancient building, since replaced, were thrown down. Happy change from the rude and bloody violence of Picts, Scotts, Romans, Barons, &c. to the peaceful scenes of a Bible Society! I feel, on thinking of former times in England, very great thankfulness that no marauders in the shape of 'bald Barons,' and their retainers, now exist in the land. Writing, as I this moment am, in a room of the castle, in full view of the prisoners of John of Gaunt's tower, I rejoice that no murderous scenes are occurring around me: no violent deeds are taking place: that, though punishments are still resorted to, they are mild in their nature: that law takes the place of caprice and of tyranny. In a magnificent room, in the castle, the assizes for this county, [in which are both Liverpool and Manchester] are held. The celebrated Wakefields had their trial here, and one of them is now imprisoned in the castle.

"I forgot to name a beautiful terrace running round the outer wall of the castle, furnishing to the citizens of Lancaster a convenient promenade. This town once had commercial importance: now, sandbanks impede the approach to it. Liverpool has its trade. The river Loon runs near the city, and an arm of the Irish Sea is not very far distant. Northward, appear the mountains of Cumberland."

The Magazine for September continues the Journal with the following introduction—

"The entire devotion to the *best of causes*, which our absent friend so perpetually displays throughout his narra-

tive, we consider as matter of gratitude and joy; and especially, that *his own soul is so abundantly refreshed* and *his individual hopes so greatly enlivened by the Spirit of his God.* We cannot but fear, however, that his ardent bosom, panting for usefulness, has led his diseased body on to too great effort. May the Lord be better to us than our fears, and restore him to our bosom with renewed health, 'in the fulness of the blessing of the Gospel of Christ,' prepared for still more extensive usefulness in our midst."

"WESTMORELAND, England,
At the House of Wm. Carus Wilson, Esq.
"May 25, 1828.

"The fact that the Lord Jesus poured upon the waiting disciples the influences of the Holy Spirit cheers every Christian heart. It is a demonstration of the power of the Almighty Redeemer: and who can doubt the truth of his promise, that all the world shall yet submit to his sway? He *shall reign till he hath put all enemies under his feet.* Oh Lord give my soul a large measure of that Spirit. Let my people, my family and friends, share abundantly in its influence; pour it out *like rivers of water*, till the whole earth rejoice in its abundance.

"The Bible-meetings I have attended are cheering fruits of the Spirit's influence: for every such good asociation is brought about by power holier than man. The distribution of the word is no device of satan. It is from God. I rejoice to contemplate such proofs of his power.

"The Bible Society at Lancaster, on Friday afternoon last, evidently had an unction of the Holy One upon it. It was addressed by several clergymen and others, with spiritual remarks, calculated to be a means of good. The excellent Gaius, with whom I now enjoy an abundance of every earthly comfort, being a principal man in the land, a late member of Parliament, &c. took the chair; and,

with truly pious words, opened the meeting. The Spirit whose outpouring we at this period remember, refreshed us while we talked of the doings of the Saviour, the triumphs of the King of glory. I felt it indeed good to be there. An eminently faithful clergyman of Lancaster, now advanced in years and in usefulness, read the report as Secretary: and, as an evidence of their willingness to promote the coming of Jesus to reign, the persons present contributed more largely of their substance than at any previous meeting. The place of assemblage was a Friend's meeting-house.

"The spiritual benefits bestowed by the Most High suitably occupy the thoughts on a Whitsunday morning. I feel that, in meditating upon them, my soul may be prepared to grow in grace as it joins in the public services of the sanctuary. The venerable clergyman, of whom I spoke, has experienced among his own people the truth of the Gospel, and seen *the pleasure of the Lord prospering in his hands.* He is Pastor of a large Church, the tops of the pews of which were literally covered with Bibles and Prayer-books. The preaching of the word there has been an instrument of great good. Among his numerous and excellent communicants, there are TWELVE Prayer-meetings held every Thursday night and every Sunday night. They are under his direction and supervision, but conducted by judicious men of his flock. No 'haranguing,' as he called it. Religious conference, however, takes place: reading of the Scriptures, Scott's Commentary, with prayers at the beginning and end of the meeting. One Diotrephes has risen up in rebellion, but no other inconvenience has occurred. This did no permanent harm. Humility is a manifest grace among them. They are not allowed to take part too soon, and are changed constantly, in such a way, that no persons are leaders of one meeting for two nights in succession. This going from meeting to meeting pre-

vents the people saying '*I am of Paul and I of Apollos.*' The effect of thus preferring assembling for reading the Scriptures to uniting in worldly amusement, appears in the lovely piety of at least some whom I saw:—in the contributions to charitable associations, in numerous good works, five hundred Sunday scholars belong to that one Church: all of whom are regularly taken from the school-room (ninety feet long) to the Church, under the care of their fifty teachers. The Spiritual Father of so many souls, like his Divine Master, is hated by the Pharisees.

"As we travelled the vale of Loon, or Lonsdale, on Saturday, in the barouche of our excellent friend, we beheld much beautiful natural scenery; in the midst of which were castles new and old, connected with many an historic tale: but Christians, diamonds of the first water, are far more interesting than towers or hills. In our company rode not only our excellent host—who himself has for many years been *a burning and shining light* to this land—but his son also, a clergyman of the same name; who, though not forty, is entitled the Apostle of the North. He actively promotes every good work calculated to benefit the souls of the people. Heir of the splendid and romantic estate on which we now are, he seeks to promote with all his energies, the spiritual interests of the poor—the salvation of immortal souls. He has the esteem of the pious in England in a very high degree. On this day of God, in which I am recording the spiritual doings of the Most High in this land, he preaches the Gospel. On other days he circulates the same Gospel by one scriptural publication for adults, another for children—half a million of copies of which are issued in a year. Thus, as in all periods, a Cyrus or a Stephen, a Paul or a Luther, has been raised, so in this land one individual after another has his *spirit stirred up* to seek the good of his people. Kirby Lonsdale, across the river from where I now am, is a small town. In it, however, some of the friends

of Jesus assembled yesterday afternoon, and addressing them on the subject of Bible operations, I felt in one respect much as if I was at home. There were present a number of the daughters of clergymen—for whom a school is established at a short distance from this; and such appeared the proportion of young persons, it reminded me of the Bible-class: I united with my usual statement of facts that have occurred in the United States, a kind of sermon to the young. The Lord bless all the souls of the dear youth both of England and America!

"*May* 26, 1828.—Saturday morning last, I was taken to see the Lunatic Hospital in Lancaster. It is a large stone-building: well situated, a little out of town; has grounds connected with it which allow sufficient room for exercise to the afflicted, of whom there are now three hundred residents. The neatness of the house reminded me, in some degree, of the Philadelphia Hospital. The law of kindness directs much of the conduct of the keepers. Among other useful means of benefit to the insane, is *a large room in which Divine service is performed.* There are as many as a hundred in the habit of attending; their conduct is so orderly, it would be difficult to discover their want of reason at the moment. A pious chaplain is supported in the establishment by the county, under whose charge it is. I thought how thankful we should be for the possession of reason when we reflect upon what man is when he has lost it. A curate of Lancaster presented among others a pitiable spectacle.

"I went three miles yesterday morning to the Church of Rev. William Carus Wilson, eldest son of the hospitable friend with whom I am now enjoying the bounties of a kind Providence. In the afternoon I visited an institution of which he is the founder, viz. a school for the daughters of clergymen who have small incomes. Fourteen pounds sterling per year educates, boards, and clothes these scholars. It

relieves the mind, and provides for the necessities of many a faithful minister, who is enabled by it to give his daughters that education of which they would otherwise remain destitute. The building is new, and indeed, the plan is of recent establishment. Brother W., who projected it, abounds in works calculated for the benefit of his fellow creatures. He attends to all the details of the school, for the committee appointed for the purpose, knowing his fitness and engagedness in the cause, yield all to his care. There are seven teachers; one of them superintendent; and all females. I rode to the place, a distance of nearly three miles in another direction, and beheld the children going to Church. I attended also. A very spiritual discourse from the minister of the place interested and gratified me. He was exceedingly desirous to detain me after the sermon, that I might deliver an expository lecture at the school house at seven o'clock. After Church, however, I went to the clergy school: the girls walked in procession along with their teachers, and a most interesting procession it was. The distance to their house is a quarter of a mile. As soon as their tea was over, of which they partook together in a common hall, I met them in their school-room and addressed a word of exhortation to them.

"The assemblage was to me unspeakably interesting. Seventy-five daughters of clergymen arranged in perfect order, each with her Bible, seated according to seniority, from the child of five years just at my feet, to the girl of sixteen: many of them orphans; some the orphans of During, Nylander, and other missionaries to the heathen:—the scene was such as to excite the most powerful emotions. I thought of my Harriot and Mary Ann, and, indeed, several of the children before me reminded me of them. The 12th chapter of Ecclesiastes was my subject, and when I went to prayer with them, after the lecture, I could have poured out my whole soul in the language of blessing and suppli-

cation,—they were much affected—their eagerness in listening was very great.

"They sang, at my request, after I had closed, the twenty-third Psalm—during which, as another family service awaited me at the hall of my friend, I departed. The sound of their voices dying away in the distance was most sweet: and, as I rode over the beautiful hills of Westmoreland, the sun shining upon the romantic scene, I felt as I have seldom before felt. The Gospel is the same in all lands, and we can never be sufficiently thankful.

"Arrived at the hall, another scene awaited me. It appears that the gentleman with whom I sojourn, is in the excellent habit of allowing his poor neighbours to mingle with his family around his domestic altar, every Sunday evening. Aged men, women, &c. were seen going to the mansion, and soon a considerable assemblage awaited me. The exhortation I gave was not very long: they sang twice; and after prayer dispersed. This opportunity constantly afforded of hearing the Scriptures along with the family of the rich, is calculated to create strong bonds of attachment between them and the poor.

"The owner of this mansion was a student at Cambridge, and one of those converted through the instrumentality of Simeon. He is a particular friend of Wilberforce: and has long been in this neighbourhood the patron of all that is good.

"He has three sons in the ministry; the eldest is Rector of the Church we attended in the morning. He preaches in a very faithful, useful manner, without the use of notes, and is a great favourite with multitudes. His Monthly Magazines, entitled the Friendly Visitor, and the Children's Friend, issued at one penny each, afford him a great opportunity of doing good. Between twenty and thirty thousand of the former are issued every month. Sunday schools, Bible and Missionary Societies, and every other

good work, occupy his attention. His first attempt at establishing a charity school was for female servants. Poor persons are permitted to send their little girls to this school on paying a very small sum; and while, above all, their spiritual interests are attended to, they are taught every thing necessary for them to know as domestic servants.

"Institutions for doing good abound very much in this land, and increase in number every year. Such a man as the Rev. W. C. Wilson will not suffer them to diminish in this neighbourhood. *Whatsoever his hand finds to do, he does with all his might*—and his hand is sure to find something.

"I am really so much improved in health by the tour I am taking, I sometimes begin to query whether I ought not to go home and go to work; but too sudden a return would bring my complaints back again, and prevent permanent benefit. The Lord be praised for all his mercies! A prospect of returning health cheers me with the hope of once more actively engaging in promoting his cause. I feel, however, that I cannot yet preach. My side, though better, admonishes me that I must be careful, and that I must be contented to be doing comparatively nothing. I glorify God for the privilege of going to the anniversaries of Bible and other societies; and thus not being entirely idle. Travelling and addressing a body of Bible friends suits exactly.—Oh, indeed, goodness and mercy have followed me all the days of my life! My dear family—if I had them along—to be thus far separated is dreadful to me: —but the Lord has wise designs in it. His Spirit refreshes my soul—He is gracious and all sufficient.

"The Lord *our* pasture shall prepare,
And feed *us* with a shepherd's care;
His presence shall *our* wants supply,
And guard *us* with a watchful eye,

Tho' in the vale of death we tread,
With gloomy horrors overspread,
Our steadfast heart shall fear no ill,
For thou, oh Lord, art with us still.

Thy bounty shall our pains beguile,
The barren wilderness shall smile;
With sudden greens and herbage crown'd,
And streams shall murmur all around.

" *The Lord be praised.*

" Monday, at nine o'clock, started in the barouche, along with Rev. A. Brandram, Rev. W. C. W. and his father, on the way to the considerable town of Kendall. Along the road we saw interesting scenes, reminding me of the hills and dales of America. There is a high degree of cultivation manifest in the vales, but much barrenness on the mountains; indeed this is by no means the most fertile part of England. There stands upon a hill near Kendall the remains of a castle in which was born Henry the Eighth's wife, Catharine Parr. We were surrounded by hills on every side, approaching as we were a mountainous country. The appearance of Kendall is interesting at a distance, and it was to us pleasant in a variety of respects. The utmost degree of hospitality was extended to us by some members of the society of Friends, more especially: at the indeed friendly dwelling of a Quaker we took up our abode. He was a relative of Anna Braithwaite, several of whose connexions, and one of whose children, we saw. The first Bible-meeting at Kendall was held in the Town-Hall, our valued host, Mr. W., in the chair. During this meeting, I heard it stated, that at the two last assizes for the county of Westmoreland, not a single criminal case occurred. After the meeting, we dined with several Quaker and other friends, at the house of an officer of the Kendall Society, and in the evening repaired to a second meeting

at Friends' meeting-house. This was a peculiarly large and delightful assemblage. Tuesday, proceeded with the Secretary of the B. and F. B. S., the Rev. W. C. W., and some other friends, in a barouche to Ambleside. This place is at the head of lake Windermere; and in our way we coursed along almost the whole of that beautiful lake. To an eye accustomed to viewing American waters, Windermere does not seem so important as to the inhabitants of England it is in reality. Its length is about thirteen miles: its average width scarcely a mile: so that some may readily mistake it for a broad river. It reminded me of the Susquehannah near Harrisburg; the mountains that appear at a distance and indeed appoach near the shore of the lake, from their very rough and craggy appearance, are in a high degree picturesque. The sheet of water is smooth: and on its banks smile cultivated scenes, in which rural quiet would seem eminently to abide. We passed the dwelling of Professor Wilson, author of the Isle of Palms: also the seat of the late Bishop Watson; who, though his diocess was Llandaff, dwelt on the banks of Windermere. The poet Wodsworth lives within a mile of Ambleside. We went to Ambleside, not to seek for natural beauties, though doubtless we enjoyed quite as much as the despisers of the Bible, but to organize a Bible Association. This done, we ordered our jaunting car to ascend a neighbouring mountain by the high road, while we took a nearer path for the purpose of seeing a beautiful cascade. This consists of two small streams of water, which uniting in one, descend into a wild romantic glen. The height of the cascade is about fifty feet. On our way from the cascade to the road, on the summit of the mountain, a woman who dwelt at a farm-house, told us she was without a Bible; and a girl of sixteen informed us she could not read. Would that the romantic poets in this neighbourhood thought of removing the ignorance and supplying the

spiritual wants of those, in their own immediate vicinity! Arrived at the top of Kirkstone, a bare and lofty mountain, we beheld a sublime spectacle. The mountains of Cumberland: the adjacent ranges of Westmoreland: Windermere sleeping at our feet, with the little lake called Esthwaite adjoining: the rays of a bright sun enlivening the wild scene; all combined in forming a view worth much labour to enjoy. Almost the whole of the mountains in this region have, to my eye, the great peculiarity of being destitute of wood. Heath and fern cover them; and they present an aspect of barrenness. However, we are told that they furnish fine pasturage for sheep; and many flocks, with now and then a shepherd and his dog, were seen. The sides and summits of the mountains, in very many instances, are destitute of enclosure. They form a common pasturage. I was struck with the exceedingly rough and broken appearance of some of the hills near Windermere. They are not naked cliffs; but, like large masses of iron ore, covered with heath. This ruggedness forms a very interesting feature in the landscape. The vales between the mountains presented cultivated spots peculiarly sweet in their appearance. The little lakes slumbering in those vales form a perfect contrast to the wild magnificence of the mountains themselves. Brotherswater, a very little lake of this character, is at the foot of Kirkstone. At Patterdale, a little farther on, we arrived at Ulswater, another lake; on this lake it was our intention to travel in a boat until we reached the opposite end, and thus proceed upon our journey to the next Bible-meeting. After we had ordered our boat, however, we were surprised by the appearance of heavy clouds rolling down the pass of Kirkstone, through which we had just travelled. A storm of rain, with the reverberation of thunder, made us resign our boat for a post-chaise. Our road lay along the margin of the lake, and a most delightful ride we had. On the

opposite shore, we saw the abode of Thomas Clarkson. We passed through the grounds, and by a hunting seat of the Duke of Norfolk. On the Westmoreland shore, a relation of our friend W. has some rein deer. Common deer were seen by us near the Duke of Norfolk's seat. Having traversed the whole length of the lake, ten miles, we struck off from the head of it, for the town of Penrith, in Cumberland. There we passed the night. In the morning, another chaise conveyed us to Appleby, the county town of Westmoreland. As we rode on, we passed the remains of two castles. At Appleby, we ascended Cæsar's tower, part of the castle of the Earl of Thanet. We saw also, in the castle, sundry portraits of the Countess of Pembroke, who founded a hospital for poor widows; and was otherwise a benefactress to the neighbourhood; as well as, in many respects, a superior woman; also a suit of ancient armour, the helmet of which I put on. The walk through the principal avenue, as it may be called, of Appleby, and through the grove of oaks leading to the castle, is exceedingly fine. I enjoyed it much: as also the wild and picturesque view from the summit of Cæsar's tower. This town is the pleasantest for residence I have seen in Westmoreland. Three of the 'Friends' from Kendall met us at Appleby. We were most hospitably welcomed by another Friend resident in A., who is actively engaged in promoting the Bible Society. The Vicar, a nephew of the late Milner's, author of Church History, presided at the Bible-meeting, and a niece of the same Milner's attended it. Part of our number dined at the Vicarage; and we then proceeded with our Kendall 'Friends' to Brough, eight miles distant. There, in the evening, we addressed a body of people in the Methodist meeting-house; and after their offerings to the Bible Society had been received by the officer of an association in the neighbourhood, and had expressed great thankfulness, we departed to Kirby Stephen, a short dis-

tance, on our return, where the night was passed comfortably. Brough was the last of the places we proposed to visit. At Brough, therefore, the Secretary took a night-coach for London. Preferring more easy stages, I placed myself under the care of Brother W. and our Kendall friends.

"Thursday, we rode twenty-four miles to the house of our friends across 'mountain and moor,' though along a very good road. Scenes similar to those of the preceding days presented themselves. Half of Westmoreland appears to be mountain, the remainder beautiful vales or cultivated hill-side; and now, May 31, having been perforce stopped by my kind Westmoreland friends, the Mr. W.'s, I enjoy every comfort the body can desire, accompanied by elegant Christian hospitality in the midst of some of the most exquisitely beautiful scenery in the world. Here I am literally constrained to remain and refresh my mind and body, and if I do not recover health here, *I know where it can be recovered. Truly, goodness and mercy follow me still. The Lord be praised.*"

The Magazine of October gave this intelligence—

"It is with pain we are constrained to inform our readers, that the interesting Diary of our absent friend and brother is interrupted by his indisposition. But we rejoice in the intelligence that goodness and mercy still attend him. In a strange land—affliction pressing hard upon him—our Heavenly Parent has caused to spring up all around him the kindest soothings of friendship, and the most abundant displays of pure Christian benevolence. May God, of his infinite mercy, reward those friends with the smile of his approving love here, and hereafter may they be received by the judge of quick and dead, with 'Well done, good and faithful servants, as ye have done this to one of the least of my brethren, ye have done it unto me; enter thou into the joy of thy Lord.' Amen."

CHAPTER XXVII.

THE CLOSE OF HIS JOURNAL, WHICH HAS NEVER BEFORE BEEN PUBLISHED.

It is with increased satisfaction that I am permitted to present the following as the concluding part of my brother's Journal—

"NEW SERIES."

"*June*, 1828.—After closing the interesting and healthy ride as a representative of the British and Foreign Bible Society, my courteous Christian friends at Whittington, and elsewhere in the vale of Loon, constrained my continuance among them. In the reception of every kind attention, amid scenery of remarkable loveliness, and in the enjoyment of pious society, I passed the days with great satisfaction. I experienced no want, save of my dear family's presence: and my health improved.

"Sunday 1st, and Sunday 8th of June, heard friend W., Rector of W., in the morning. He preached extempore to a congregation quite large. The Sunday-schools of his Church, promising. He takes the first class and teaches himself. The 'Squire of the parish takes the second class, though the latter is now absent as a member of Parliament. There are other Sunday-schools taught in the neighbouring villages, by the relatives of the Rector of W. I attended at one of these, during the afternoon of each of the Sundays named. At seven o'clock, on each of these

days, addressed a word of exhortation to the servants and neighbouring cottagers gathered together, according to custom, in the hall of the kind host who is my Gaius. How grace sanctifies every thing, and makes every country pleasant. The happiest hours, I know, are spent with my Bible and in religious exercises. In these, I find my spirit refreshed. I find that God is the same every where.

"The school for the daughters of clergymen, established by my friend W., being in my neighbourhood, I gratified my own feelings in complying with his request to introduce a Bible-class among them. In a visit of a day or two, which I paid to the school, I gave the superintendent a complete view of the Bible-class system; saw a class of about twenty-five pupils formed, and was otherwise very much gratified. The Rector of W.'s wife also would not rest content without some information concerning the plans of teaching. Her object was to improve the opportunity, by using these plans, not only with her own children, but also with a school for poor girls, taught under the direction of her husband.

"Shut out from preaching, I am very thankful for the privilege of doing a little to advance the cause of my blessed Master. He is always gracious.

"The delightful walks round my friend's estate invite to occasional rambles. From the house of the father, to the abode of the son, (both of whom I am permitted to number among hospitable friends,) extends a beautiful range of landscapes, to traverse which, through meadow, by river, and along wood, is exceedingly pleasant. As there is no great heat in the climate at present, I go about, the distance of some miles, not unfrequently. The flocks, green pastures, and limped stream, are illustrative of the twenty-third Psalm. The Loon is narrow, but winding, and in a high degree picturesque. Over it, near Kirkby Lonsdale, is a firm stone bridge, built as long ago as in 1300—perhaps

before. Several splendid estates being in the vale of Loon, the beauty of architecture, and taste of the man of literature, embellish the scene.

"On Sunday the 1st, had the satisfaction of approaching the Lord's Table. May that privilege be more and more a source of thankfulness. I need grace and strength moment by moment. Oh that my heart may be filled with the influences of the blessed Spirit. The Lord do with me as seemeth to Him good.

"*In me, that is in my flesh, dwelleth no good thing.*—I look upon my past life, it appears almost as if it had been a dream."—"I ask, as I look forward upon the future—will the Lord make use of me for any good purpose?—Oh Lord use me, enable me to say concerning all to come—*What thou wilt—when thou wilt—how thou wilt.*

"The following were written, June 1st, on hearing of a sick daughter of my aged friend W. For nine years she has not left her room, which is continually darkened.

"Sweet is the peace which Jesus gives,
To her who in his power believes;
He calms the troubles of the mind,
Gives light of a celestial kind:
And opens on the aching eye,
The glories of eternity.

"Darkness may seem to shroud you now,
And pain may dwell within your brow:
But Jesus will your soul illume;
His smile will dissipate your gloom:
The suffering hour will swiftly fly:
With Him your God, your Saviour nigh.

And when within the realms above,
You taste his everlasting love,
You'll praise Him with unceasing song,
For moments which may now seem long.
Courage then, sister, trust in God,
And bow submissive to his rod.

"That rod, like Aaron's, soon shall bloom;
It's flowers shall yield a rich perfume:
And heavenly fruits shall soon be found
To grow that gracious rod around.

To Elizabeth C. W———,
Sick and in a dark room.

Casterton Hall, Westmoreland,
June 1st, 1828.

"*Friday, June 13th.*—Set out from Kirkby Lonsdale, to attend, at the desire of the officers of the Church Missionary Society, sundry meetings of auxiliary societies in various places. The plan was arranged previous to my leaving London. I consented to it, not merely because I desired to be doing good, but because I feel that riding is calculated to restore my health: and addressing a public meeting each day or two, a few minutes, can do me no harm. I bless God for these privileges.

"*Sunday, June 15th*, was spent in the city of York, where one of the Secretaries of the Church Missionary Society, and another clergyman from the neighbourhood of London, preached for the promotion of the objects of the Society. Ninety pounds collected at four Churches.

"York has twenty-three Churches, besides the Minster. The Minster has an imposing appearance, which belongs to none of the other buildings I have yet seen. The whole of the interior, almost, being beheld at one view, causes an overwhelming effect. 'Tis simple grandeur.

"The Churches are extremely antique in their appearance. Two hundred years is considered a very modern date—several are five or six hundred years old. They are so many immense mouldering sepulchres. So many associations of past times are united with them. Monuments of great age, with here and there an effigy in stone, tell of the lords, knights, &c., known in days long since departed.

"I saw the exterior of the cabinet which was Charles

First's private study during his troubles. It is attached to the remains of the palace of that day. Ruins of the days of Constantine are here. The tower, which they still call Constantine's mint: St. Helen's Church, and St. Helen's square: Roman walls: Roman brick, &c. A mound is near the city, which is in memory of the Emperor Severus. Coffins of stone; urns containing ashes of the dead; altars, and other Roman remains, are frequently discovered. A stone wall in good preservation surrounds the city still; the old gates of stone still stand, as originally erected, or rebuilt. 'Tis a city of most interesting recollections. Rome, and Britain; the Saxon, Dane, and Scot; Cromwell and Charles—all the past, for two thousand years, have here a monument. What a lesson concerning the vanity of earth. The tomb of men of mighty name—the tomb of empires! *Christ's Kingdom flourishes for ever. What a privilege to be an humble servant of such an empire as that of Jesus!*

"Clifford's tower, built by William Rufus, still remains: ancient indeed in appearance, and remarkable for the death of several hundred Jews: who being oppressed, and closely besieged in that tower, put each other to death, till the last man slew himself. The proof of Popish days being barbarous, certainly is striking. Those of our ancestors who besieged the Jews were Roman Catholics. May our activity for the good of the Jews, prove that we have read that Bible which Protestantism circulates.

"*Monday*, 16*th June*.—I have the comfort of sojourning in the family of a gentleman and lady, much engaged in promoting the cause of the Church Missionary Society. The lady is president of one of the associations. This morning, the gentlemen's Committee, together with a few ladies, breakfasted in one of the large rooms of this mansion: and again, at twelve o'clock, a meeting was held in another room, consisting of the ladies who are collectors. This assem-

blage reminded me much of a Bible-class meeting. In the afternoon went to Todcaster, distant nine miles, in a post-chaise, with the Secretary of the Church Missionary Society. After taking tea at the Vicarage, attended the meeting of the Todcaster Association. The meeting was made more delightful by the presence of a school, consisting of a large assemblage of young persons. This school of young ladies is in the habit of annually devoting a considerable sum for the purposes of this society. Indeed is it gladdening to see the young engaging in such a work.

"After the meeting, had a pleasant ride to York, during which enjoyed some profitable converse with Christian brethren. Our theme was, in part, the religious instruction of youth: and oh, that all felt that theme.

"*Tuesday, 17th June.*—Attended, with the Secretary, a fine school of sixty boys, which, in seven years past, has sent fifty pounds to the society. I cannot but hail such efforts with delight. May God graciously bless all the rising generation. I beseech him to put it into the souls of his people to attend more to the evangelizing of the young. They must be attended to more, to attain the conversion of the world. This is the mighty theme.

"*Tuesday, 17th June.*—Church Missionary Association at York held a meeting at eleven o'clock—the patriarch of the place, the aged Mr. G., presiding. In York, are ten or twelve active clergymen—a large proportion. A second meeting was held in the evening. The collections, on Sunday and to-day, one hundred and sixty-four pounds. Parted with my very warm-hearted and truly affectionate friends here with gratitude. I am truly thankful both to God and to them. During my visit, I learned that Dr. Pilmore, my predecessor, left York for America, when he last removed from England. A person with whom he dined on the day of his leaving, called on me. He knew him well. A man who knew his parents also, came to see me.

The Rector of the parish where Dr. P. was born, is to search the Register, and send me the account of his baptism. I find his occupation, when young, was that of farming, on the place of a Mr. Ellerby.

"In the morning of Wednesday, 18th June, started in a post-chaise, along with the Secretary of the Church Missionary Society, and enjoyed a pleasant ride to Ripon, twenty-six miles. There went to the house of Rev. Mr. Kelrington, who has erected in Ripon, a large beautiful church. The only church beside this, was built centuries ago; is called a minster, and indeed has all the appearance of a cathedral: a massy ancient pile, like the old churches generally, of gray stone. The organization of a new Church Missionary Society, auxiliary to the Parent Society here, took place. Several faithful ministers took part in the exercises. I find more and more reason to be thankful for the vast improvement taking place in the Church of England. Spiritual, praying, devoted men, are found every where. All speak of the change, but yet many, vastly too many, are dead weights on the Church. True men form but a minority. The Lord increase their number.

"At Mr. K.'s is the widow Pooley, late Miss Unwin, daughter of Cowper's Mary. She has advanced to more than eighty years: is spending her days beneath Mr. K.'s roof, and communicates some information concerning the poet Cowper.

"Morning of Thursday, 19th, we mounted a coach and rode to Harrowgate, the famous watering place: passed a sulphur-spring—breakfasted with a pleasing clergyman—then took a chaise and started across the moors to towns in other parts of Yorkshire. Sixteen miles from Harrowgate is Bolton Abbey. The river winding through the vale—the ruins—the lovely carpet of verdure, the woods and hilly banks, with a beautiful cascade, &c., cause the visit

to the Abbey to interest in a high degree. I passed, when going to York last Friday, the ruins of Kirksdale, an Abbey exceedingly beautiful as a ruin. 'Tis in a rich vale, covered either with ivy or overshadowing trees; and as the declining sun threw its rays over it, it was highly picturesque. Five miles from Bolton, we found Skipton, at which an association was formed. From S., we travelled that evening to Keighly, in company with the excellent clergyman of K., with whom, and his amiable wife, I passed the time most agreeably, until Monday, June 23d.

"*June* 23*d*.—Having experienced the gracious hand of the Lord to very great extent of blessing, in body and in soul, at Keighly, it is both duty and delight to praise him. I feel much as Cowper felt, when released from disease: for my strength seems returning to me, and my mind experiences relief in consequence. True,

> "'Sickness and death may both agree,
> To bring me Lord at last to thee;'

"Still, the feelings of a husband and parent find gratification in return of health; as it gives a promise that my children may not be so soon orphans, nor my wife a mourner. *The good Lord reigneth.*

"My Christian friend at K. was every thing I could desire for courteous hospitality—the rural character of his residence extremely healthful. The situation of the house, on a high hill, surrounded with shrubbery, a garden and fields, with vales and hills spreading a fine landscape around, is truly pleasant. Left K. with my kind host and his partner, Monday 23d, and proceeded over the moors to Halifax, another place remarkable for manufactures. There staid with a family living in the midst of a beautiful garden and field adjoining the place. H. is not a compact place, but scattered o'er considerable surface. One of the hills near, along with my Gaius at H., I ascended.

As we looked down on the parish church, he stated the traditions of the country concerning the Druids and the Papists, who formerly worshipped near.

"*On Tuesday 24th*, rode through this district of villages filled with manufacturers, four miles to Sawerby. There I spent the day with a warm-hearted Christian brother and his wife, and, our Church Missionary-meeting over, walked to H. along with the Secretary. Wednesday, rode in a chaise from our friend's door in Halifax, to a namesake's, adjoining Huddersfield. This gentleman is a most amiable Christian. His house beautifully situated amidst elegant grounds, tastefully laid out. A large gothic church, built by him, is not far from his house. His brother-in-law, Whitaker, has erected another church, a mile and a half distant. In the evening, held our Missionary-meeting at H. Thursday, went in a chaise to Hanley, four miles, where a clergyman, lately a naval officer, presided. Friday, rode eight miles to Liversedge, and attended a meeting: in the evening of the same day another, near Huddersfield, at Mr. W.'s new church, where another military officer from the army now is ordained and officiates. Met a minister of the Protestant Episcopal Church, Mr. Raynold's, of Maryland, originally from this neighbourhood. Am delighted at finding so many spiritual, evangelical ministers all over this country. My time passes most pleasantly, and my health is improving. My" * * * * * *

The Journal closes thus abruptly. I have not been able to find any thing further among my brother's papers, in a journal form. A passing regret may cross our bosoms, but it is all right; the Lord our Heavenly Father has ordered all for the best.

I rejoice, with adoring gratitude, that we have been kindly favoured with so full an account of his movements, and especially that such continued and satisfactory evidence

arises, at almost every turn of his path, of the genuine work of piety in his soul. In fact, it appears as if a gracious Providence conducted him from those scenes of painful excitement and effort, which almost overwhelmed his soul; and placed him in the midst of that peaceful calm, where nature and art combine all their loveliness, and invite to serene enjoyment, in order that he might be enabled more satisfactorily to dress his soul for the skies. Blessed be God, the golden opportunity was not afforded him in vain. We behold the mind unfolding its strength, the fancy playing in the sun-beams of nature, and the affections fastening themselves more securely on the Heaven of Heavens: yea, we see the sinner in the dust of self abasement; panting after the Holy Spirit and the glory of God:—We behold the anxious solicitude of a parent and husband reaching forth for health, but every feeling resolved into the *good pleasure of the Lord.* Though in many respects a conflict was carried on in his bosom, yet, by the grace of his blessed Redeemer, see his new man triumphing in every conflict, with the glorious assurance, "*The good Lord reigneth.*" Oh! do we not discover, in this my brother's closing experience, the cheering declaration verified, "*Thou wilt keep him in perfect peace, whose mind is staid on thee; because he trusteth in thee?*" May all who read, be therefore encouraged to "*Trust in the Lord for ever; for in the Lord* JEHOVAH *is everlasting strength.*"—Isaiah, xxvi. AMEN.

CHAPTER XXVIII.

EXTRACTS FROM HIS ADDRESSES BEFORE THE BENEVOLENT SOCIETIES OF ENGLAND.—EXTRACTS FROM HIS CLOSING CORRESPONDENCE.

Anxious to present as full an account as possible, of the closing labours of my brother in the cause of the blessed Redeemer, I arranged considerable extracts from some of his addresses at the anniversary meetings of the Benevolent Societies of England. As, however, this volume is so unexpectedly increasing before me, I am constrained to omit a large proportion.

The following is retained as illustrating his manner; as recording important facts, and unfolding his sentiments and devotion in the cause of the Gospel.

In the English paper entitled "The Record," of May 9th, is given an imperfect account of his address before the British and Foreign Bible Society. They represent him as saying—

"Some time ago, in the interior of New-York, it was thought desirable that every family in the state of New-York should have a copy of the Bible. A resolution was passed to supply every destitute family with a copy, and that resolution was carried into effect. In New-Jersey, a similar resolution was carried into complete effect. In Philadelphia, the same resolution was adopted for the State of Pennsylvania, and the great work was in progress. The venerable Bishop, the last of those who had been ordained in England for the Episcopal Church of America, was the

President of this Society. Resolutions, similar to that he had stated, were taken, year after year, and by state after state, until it embraces those states containing a majority of the inhabitants of the United States; and he believed before long it would embrace the whole of the United States. In the city of Philadelphia, the destitute families were supplied with Bibles, in about six weeks. The resolution was taken about the middle of January, and about the first of March the work was done, and easily done. The young men divided themselves into sub-committees, and when the work in hand was finished, they inquired whether there was any thing else to be done, and actually formed themselves into an association, for co-operating with the Society for distributing the Word of God in South America. This he called a new æra, and he was sure the Society would hear with delight what they were enabled to do in America. Might they not divide the world between them. It was a bold thought, but he conceived not impracticable. England had its peculiarities, and so had America; but here they had but one object, and those he addressed he was sure would bless God for what they heard. There was enough to require the exertions of the friends of the Gospel, in both countries. In the voice of a stranger he might be allowed to say, 'Go on, Christ is your Captain; on your sword his name is written. Go on, until the kingdoms of the world are kingdoms of the Lord.' A cloud of witnesses surveyed them from above and cried, 'Onward.'

"From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

Shall we, whose souls are lighted,
By wisdom from on high,—
Shall we to men benighted,
The lamp of life deny?

Salvation! oh salvation!
The joyful sound proclaim—
Till each remotest nation
Has learnt Messiah's name;
Till o'er our ransom'd nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign."

In conclusion, he observed, that he had at first addressed the Chairman by the simple title of Mr. President. That title he had chosen, not only because it was more suitable to the habits of the country from which he came, but because he thought the title of President of the British and Foreign Bible Society was the most honourable he could address him by, or that it was possible to bestow on him."

Another paper, "The World," in giving an account of the same meeting, puts the following in my brother's mouth:

"There was a period when it would have been a modern phenomenon to see dignified lay members of the Church uniting with dissenting ministers in promoting a common object. But, thanks be to God, this was no longer a phenomenon. Through the British and Foreign Bible Society, a moral change had been produced. Who could see the spirit exhibited to-day, without exclaiming, 'How good and pleasant it is for brethren to dwell together in unity!' He hoped this feeling would increase more and more, till the armies of Immanuel should no more be divided, but should all be united in one common bond, to obtain one common object; namely, the conversion of the whole world to the Christian faith. Mr. A. then gave a detailed account of the Auxiliary Societies, formed in dif-

ferent parts of North America, and represented them as being in a state of active operation, and unprecedented prosperity."

At the meeting of the Sunday-School Union, he is represented by the paper of May 14, as saying—

"To any one that had watched the progress of this increasing growth in America, it was really little less than miraculous: an institution that perhaps, at first, did not muster more than half a dozen, and had gradually advanced upward to twenty, thirty, or forty, was now able to count in its ranks thousands on thousands; and each succeeding day enlisted fresh scholars on their list: the Lord had blessed it in its progress, and by means of the continuation of that blessing, he had no doubt, that he should see it successfully spreading itself in every direction. The meeting would therefore perceive, from this feeble description, what might be the happy results of their efforts, and he therefore could not but exhort them, to pursue steadily the course that it gave him so much gratification to see that they had embraced. He would say to them, as the President of a College, whom he knew, had said to some young men who were going forth into life, 'Young gentlemen, you are going forth at a most interesting period of time. If you act only in the name of Jesus Christ, you have only to put your hand to the world, and it will roll before you: every difficulty will vanish, if you attempt it for Christ's sake.' This is what he said to that meeting, and if they wanted encouragement, he would bid them look towards America."

The following grateful incident, we cannot withhold—

"And with respect to those schools, established for these children of colour, there was a little circumstance which he would relate to the Meeting, as it served to show the good feeling that was prevalent among them. One of the

girls of that school, perceiving that he was about to quit Philadelphia for England, had sent him a watch-chain, which she herself had made with great care, and which manifested not only industry, but even taste in the formation: on it was worked an anchor, with the motto, 'Trust in God!' And it had occurred to him, that as he was about to quit his country and go across the ocean, in the course of which, he might meet with scenes which would call for Divine interposition in his behalf, she had adopted this little mode of reminding him that in placing trust there, it would not be in vain; and he might say, that he had found such to be the case, for in a strange land he had found himself, as it were, at home, so kindly had England received him. Knowing what were their feelings on the subject, he had, since his arrival, taken the liberty of presenting that watch-chain to a person who had long been interested in the cause of Africa, and had requested his acceptance of it as an evidence of what a child of colour was able to effect. He perceived that he was already anticipated in pronouncing the name of that individual, as the feelings of the Meeting had outrun his tongue:—his name, however, was his eulogy, for Wilberforce would ever be hailed as the friend of mankind." * * * *

"The great peculiarity, however, in the city of Philadelphia, was the Bible-classes that had been formed, and they had arisen from this circumstance. Some time ago, a great inquiry had arisen, as to how they could obtain more teachers for the children that presented themselves at the schools, as it was found that there was more advantageous ground to be occupied, that was standing idle for want of those very instructors: It was remembered, that a vast number of youth, when they attained about the age of fourteen, had quitted the schools, because they began to think themselves too big to class with the younger ones, and that thus, in a manner, a great many growing teachers had been

lost to the Society: it was at length resolved, that as many of these boys and girls as possible should be got together, and then it was that the Bible-classes first came to be formed, and they had gradually risen to the number of twenty, thirty, or forty, all of whom cheerfully gave their attendance, and thus was procured, without any trouble, a little nursery for future teachers; so, that now, when a class of children was formed, there was no difficulty in providing them with an instructor, as all they had to do was to go into this hot-bed, and cull one of the most promising. Another advantage that also arose from this circumstance was, that their link was now complete from beginning to end; and whether they went from their infant-schools to their adult-schools, from their adult-schools to their Bible-classes, from their Bible-classes to their teachers, or from their teachers to their clergymen, they were all now provided for."

In proposing a Resolution at the Meeting of the "Port of London and Bethel Union Society," my brother gave a brief history of the life of the Rev. Joseph Eastburn.

Before the Society for promoting Christianity among the Jews, he observes—

"His feelings had been very much affected by the children in the gallery opposite; for he recollected, that it was to the Jewish children that the Saviour first said, 'Suffer little children to come unto me.' The Americans were lovers of England, because they remembered all the benefits they had derived from their mother country, and so ought Christians to feel a deep attachment to the Jews for the Gospel's sake; for to the Jews, after all, they were indebted for all they knew of Divine Revelation; and therefore, whosoever blessed the Jews, blessed, in fact, himself."

I close these extracts with the following, which was published in our Magazine for November, and was taken from the Philadelphia Recorder—

"Mr. Editor:—In your editorial columns you expressed the wish, that selections might occasionally be sent you; and I avail myself at once of the opportunity of offering for insertion in the Recorder, some remarks made at the last anniversary of the Prayer-book and Homily Society of England. The meeting was held on the 8th of May, 1828, at the London Coffee-house—Lord Bexley, the well-known and tried friend of Bishop Chase, was in the chair. I particularly desire to send you the address of our brother, Rev. B. Allen, as it stands printed in No. 5. of the Occasional Papers of the Society. It contains some very interesting details, and the whole manner of it is remarkably chaste and good."

He thus proceeds:—"I can assure your Lordship and this respectable assembly, that the feelings, which have been expressed, are fully reciprocated by multitudes in the United States. Political bonds have been and may be changed; they are not invariable in their nature, nor is it best that they should always be so in practice; but there is one bond in common to Christians, which we are taught by the Scriptures to regard as one that must exist for ever; a bond which makes us feel, as we are passing along the path of this wilderness, that we are children of one Parent, members of one family, and are travelling to the same home.

"It is difficult for your Lordship or the Agents of this Society, in distributing Prayer-books and Homilies among seamen, to judge fully of their feelings, or of the importance of that distribution. The man who is with them on shipboard, who sees them when they have left the shore, and are separated from its temptations, can perceive more

clearly the importance of these efforts, in which I am happy to see you engaged. Having recently come from that situation, I can state, that having taken with me, as I did, a few copies of the Prayer-book, they were received by the sailors with great avidity: the Sundays were spent in reading them, as well as part of the time when they were in watch below: and in our little circle for worship, those who had them seemed to possess them with satisfaction. When I was conversing once or twice with the officers of the ship during their watch on deck, they expressed to me the strong feeling they had of the importance of these labours. The second mate said to me, 'I was an exceedingly profane man, a dreadful blasphemer; but I went to one of the places of worship provided for sailors; and I have not blasphemed or profaned the name of God since: and I hope I shall find an interest in the salvation of Christ.' This was an instance unknown to the preacher, and it was a circumstance which the mate was more likely to make known to a person sailing with him than to one on shore. Such instances of success may cause you to thank God, and take courage. You cannot know all the good effected till a future day.

"Having come from America, and being connected with the Protestant Episcopal Church there, it may be desirable that I should state my views concerning institutions of this nature, arising from the circumstances in which I have been placed. We hail with delight the prosperity of the Bible Society. But the first question asked by those who have read the Word of God with profit, is, What shall be our mode of worship? They need some means to assist their approaches to the Throne of Grace. We know that prayer is acceptable in any form; and that the broken aspirations coming from the heart shall be regarded with favour by the God of grace: but man is a social being, and needs some directions for social worship. The Prayer-book following

the Bible is exceedingly desirable. During the first seven years of my ministry, it was my lot to be situated as Rector of a parish in Virginia. Virginia once had her hundred parishes, and her large and venerable buildings; and the Church of England was then established there. But at the time when I went thither, the Church was a ruin, and every part of the land presented a scene of desolation. It was not, let me say, because the Prayer-book was not excellent, or the Articles of Religion not strictly scriptural; but because the spirit of the Prayer-book had unhappily been wanting. It was my lot to go into a land of entire desolation; and there I could not but perceive the importance of the Prayer-book. In the midst of that desolation, several families clung to what they considered the relics of the Church; not its mouldering walls, but its devotional forms. Mothers of families retained the Liturgy, prayed in its language, and put it into the hands of their children. It was only necessary that I should rear this standard of the Church, and they flocked around it instantly: they felt attached more than ever to that Liturgy which was the means of thus rallying them; and by the blessing of Almighty God, the Church was seen to arise and put on her beautiful garments; and the Simeons and Annas departed, blessing and praising God. There had been before me some excellent persons of other communions there, who kept alive the lamp of piety, and these people had gone to hear them: but the moment the minister of the Church came with the Prayer-book in his hand, many flocked to him at once as their shepherd.

"Allow me still further to remark, that in the United States we have found the importance of the Liturgy in another point of view. It is well known, doubtless, to many here present, that Unitarianism has existed to a great degree in the Eastern States, in Boston in particular."

"But since the organization of the Episcopal Church of the United States, not one single congregation of that name has been swept away by it. And what is the reason? Because of the admirable compendium of the doctrines of the Gospel diffused through the Liturgy, the people being accustomed always to these doctrines from infancy, and having them recalled to their mind, as they present their supplications before God, the instant any one comes to them saying, I deny the Trinity, they refer to their Prayer-book. A little Church, indeed, in Boston, of ancient date, (before the Revolution) under some peculiar circumstances, altered its Liturgy; but, since the time that the Liturgy of the American Church, collectively, was solemnly agreed upon, somewhere about the year 1790, not one of the Episcopal congregations has fallen into those errors; and now I am happy to add, that Unitarianism is falling before the truth in Boston. The Spirit of God has gone forth accompanying the labours of faithful ministers; the standard of the cross is rising, and multitudes rallying round it.

"Nor is this all: we of the Episcopalian Church, in America, have no connexion with the government: we have no extraneous aid whatever, but wherever our ministers go in the spirit of those prayers and homilies, which I conceive to be the spirit of the Gospel, inasmuch as they have followed the Gospel very closely, they prosper. The Christian who is sober-minded, seems to be gratified in finding the Church a refuge and a resting place from his toils and labours. I was born in another communion in America; and, therefore, what I state may perhaps be thought worthy of more attention, as these are the results of conviction arising from study and observation. After a large acquaintance with the ministers of different communities, along our Atlantic borders, from Boston to Baltimore, conviction brought me to the Liturgy at first; and

every hour since has led me to love it more and more. I am happy to say, the Episcopal Church is flourishing in the United States; and I believe in a greater degree, according to its numbers, than any other. I believe that the Spirit of God is resting upon it, and upon its ministers more and more; and this (which will probably strike an English audience as a fact of some importance) though our Church is destitute of any extraneous aids. These facts, I hope, by the blessing of God, may serve as some slight encouragement to the Society to proceed in its labours, which I feel to be of more than ordinary importance."

The individual who arranged the above extracts for the Recorder, thus closes—

"I am persuaded, Mr. Editor, that the more our admirable compendium of public worship is known, the more will it be admired; and I rejoice, that among all orthodox denominations of Christians its truly Scriptural and spiritual character is allowed. Let the pulpit always be kept as sound, as holy, as spiritual, as the desk, and then may our Church hope to realize the cheering declaration of God by the Prophet, 'The reproach of his people hath he taken away from off all the earth.' G. T. B."

From the following, we learn in what manner my brother's labours were sought, by even an independent clergyman—

"Kirkby, Lonsdale, June 2d, 1828.

"Rev. Sir:—Having heard that you are stopping at Casterton Hall, for a few days, I take the *Christian liberty* of requesting your assistance at our Missionary Meeting to-morrow evening, (June 3d) which will be held in the Independent Chapel of this place; the chair to be taken at 7 o'clock.

"The following gentlemen are engaged to address the meeting. Dr. Patterson, late of Russia, the Rev. Mr. Curwen, of London, Rev. Mr. Bell, of Lancaster, and Rev. Mr. Jones, of Kendal. It would afford me much *gratification* to see you at my house, to take tea with Dr. Patterson and others, to-morrow afternoon, and remain your's,

"Respectfully, S. HEALEY,

"Independent Minister.

"Rev. Mr. ALLEN."

I also give some further extracts from his correspondence. He wrote to his wife—

"MANCHESTER, April 19th, 1828.

"The Lord, my dear Harriot, has raised me up friends at every step. I am treated with the utmost kindness, tenderness, and affection. Last night I spent the evening with three clergymen and their wives, together with others. All things seemed much as if I were in America, in such company. At the close of the evening, the Bible was put into my hands, and I was desired to pray. A hymn having been sung, I read the thirty-fifth chapter of Isaiah, said a few words of exhortation, then knelt and prayed—remembered you and all. The good Lord kindly does all things well.

"The good clergyman, with whom and his affectionate wife, (Rev. Mr. Hollist, of Manchester,) I had been all day, gave me up their own bed and room at night. This morning I write this at the breakfast table—Go on with the coach to Birmingham soon."

Again— "LONDON, May 10th.

"Dear Harriot:—Mercies multiply on every hand. Pain in the breast I have part of the time. No spitting of blood at all however. This is perhaps because I do not preach. I wrote so much, now twenty-nine sheets, in my public letter, every friend must excuse me, and look to that for information."

On the same day he wrote to me—

"Dear Thomas:—Having addressed *five* public meetings since Sunday last, you may suppose me a little wearied. But these great occasions are not to occur again. My health improves; but preaching would lay me low again.

"Love to all the world. BENJAMIN."

Again to his wife—

"My Dear Harriot:—I sit down to write a letter, at the dwelling of Henry Thornton. It is Monday the 19th May. I am truly desirous to see all of you; but I believe duty requires this long absence: the Lord will make it pleasant therefore; at least as much so as can be expected.

"I have just returned from walking in the lawn back of the house, before breakfasting. 'Tis very beautiful, birds singing, trees, &c.

"Yesterday went to Church, at the Church in which Venn used to preach. Mr. Dealtry preaches at present. Attended along with the family. This morning returned to town."—"I just thought, in walking in the lawn, that Newton, Scott, and Cowper, walked there along with Thornton."

"Liverpool, May 23d.

"Dear Harriot:—I came here yesterday morning to attend the meeting of the Liverpool Bible Society. A very large meeting took place last night—Adam Hodgson, Esq. in the chair—A very interesting meeting. To-day I go on to another meeting, at a distance of forty miles from here, and so on, resting part of the time, and riding part of the time, until I get to London. Thus I am privileged to labour in a way that is better for me than any other. My health improves every mile I ride. The truth is, I am better and better while I unite such exercise with merely attending and speaking a little at public meetings. I am unable to preach; but these blessed rides are as new life

to me. I go as the Society's representative. I am to go again to York, in a short time. The roads are so fine, and all conveniencies for travelling so abundant, it is delightful travelling. Were you only where we might see each other:—more and more I wish to see you, and the dear children, but all is for the best. I thank my Lord that George is serious. May a good work go on in him. I received Thomas' letter, dated 12th April, in London."

"A few pamphlets are put up to go along with this letter, for the Magazine, directed to Thomas, and some pretty little books for the dear children; kiss all of them for me.

"Tell Mrs. Perit, I am unable yet to procure the prints, &c., there being no one deposit, some difficulty exists. Lord Bexley's sister, Mrs. Vansittart, promises to help me on my return to London. I have not yet drawn the money.

"I am called upon to put on paper a few letters describing our Bible-class system. The clergy here are anxious, very anxious to know all about it.

"I pray the Lord to bless you all."

Relative to the above, he also wrote to the Rev. Thomas Woodruff, London—

"My Dear Brother:—My time has been occupied here in writing a description of the mode of carrying on the Bible-class of St. Paul's Church.

"Affectionately your's, BENJ'N ALLEN.

"At. W. C. Wilson's, Esq., near Kirkby Lonsdale, Westmoreland."

He wrote to me— "May 31st.

"Dear Thomas:—May the blessing of God be with all of you. At present I can say little more. My returning strength affords reason to hope I may be enabled by and by to see, or write to you fully. I pray you let the Lord be your confidence in every thing. Providence provides me exercise in travelling all over England, without any expense

of my own; and friends in the greatest abundance. Business I must leave in your hands. Scott's work will, I hope, help in various matters. Affectionately yours."

On the same day he wrote to his wife—

"England, May 31st.

"Dear Harriot:—I am in the enjoyment of every comfort; with Christian friends in the county of Westmoreland, whose country-seats combine in and around them the utmost rural felicity; and even the luxuries and elegancies. Still, my love, you and the children are not here. The Lord, I trust, is gracious to you; nothing equals the love He has to you, and the prayer of my heart is to him continually for you. I hear with great joy, by Thomas' letter, that George is more and more Christian in his heart.

"May the Holy Spirit come upon you all. Dear wife, may my Harriot, and John, Mary Ann, and Benjamin, and Henry, every one be filled with the influences of the Holy Spirit. There is nothing else that can make any one truly happy. I am now in this most delightful retreat, under the assiduous attention of Christian friends, growing stronger. My side is a little troublesome; but very little. I feel better in every other respect every day. I sometimes am tempted to fly to Liverpool, and get on board the first packet, and go home; but that would be very far from being right now. August, you know, my love, would be a trying month to me in Philadelphia. And if I were to go now, I should leave my designs unaccomplished; and I have at present a very fair prospect of succeeding."

"My love, the above had been written and I went down stairs; and then the wealthy clergyman with whose kind family I now am, made arrangements for all my manuscripts to be brought here from London; and he intends publishing all on his account, and sharing the fruits with me. The profit he receives will be given to a Christian charitable

purpose. The prospect, therefore, is of something for this world, and the next too. I am more and more convinced the Lord led me to England for good. This, then, promises to be my head-quarters, at least for some time. They say they will make health return to me. 'Tis a delightful land; every comfort abounds to me. Oh, if all of you were with me."

"SAWERBY, YORKSHIRE, June 24th.

"Dear Harriot:—I feel so much better this morning, and have felt so much better for a few days past, that really it seems to me as if a new lease of life had been granted. Really, my strength so returns to me, it appears as if I were to continue many years on earth; and that, instead of leaving you and our dear children, I am to be allowed to remain with you. I feel very thankful. You ask, perhaps, why I speak so confidently? The spitting of blood I had before I left home, I had, you know, twelve years since; and as I had it so long, it seems not to be very serious. As I have lived with it so long, it may be the Lord's will to allow me to live with it to a very old age. Care in future, avoiding great effort, may lengthen my earthly date I rejoice, for your sake, and the children, though I desire in every thing to exclaim—The will of the Lord be done.

"I have not been troubled with raising blood once since I left home. My spirits are returning—my strength returning—and really—thanks to a gracious Lord for his abounding mercy—I feel myself again. Goodness and mercy follow me still.

"You want to know how I got into Yorkshire. I left London to visit some places, Liverpool, &c., for the British and Foreign Bible Society. That left me at a charming place, with delightful friends, in Westmoreland, in the most beautiful vale of Loon. The Church Missionary Society engaged me to accompany their Secretary to certain places; this led me on to the city of York.

"I am avoiding preaching—only talk at public meetings, and travelling, in delightful society, from one Christian friend to another; seeing the most interesting and curious scenes, ruins, cathedrals, &c.—full of the receipt of Christian hospitality, kindness and love: thousands of friends, if I needed them; why should I not get better?

"Places visited this journey, York, Ripon, Balton Abbey, Skipton, Keighley, Halifax, Sowerby, near Halifax: To visit this, and next week Cartisle, &c. &c. &c.—on as far as Glasgow in Scotland. Perhaps from Edinburg I may go to London.

"Your letter of April 30th, and Thomas' letter of May 3d, reached me at York. For extract you gave me from dear George's letter, I thank you most heartily. When you next write to George, give my love to him; tell him he must pray.

"The Infant School, I trust, goes on well. I wish it to go on, for dear little Benjamin's sake. I perhaps can take some things home to help the school on.

"This is to me a charming land, and its Christians to me a delightful people.

"As to my expenses, they are next to nothing. I am not allowed to pay any thing for travelling expenses. I wish to say, concerning every thing the Lord does—*What thou wilt—when thou wilt—how thou wilt.—Amen.*"

"Lancaster, July 5th.

"Dear Harriot:—For want of paper, I take this piece and write on it, to inform you of my continued improved health. I hope ere long to see Scotland, the land of Mrs. Sawer. The trust in God which I have, makes me rely on his providing for, and graciously taking care of, my children and you, dear Harriot. The confidence which Thomas has inspired me with, causes me to think that the congregation goes on well, under him as the instrument. May the Lord bless, protect, and visit you all."

His last letter to us is dated—

"KENDAL, WESTMORELAND COUNTY, ENGLAND, Sunday, July 13th.

"Dear Love:—I have read, and am thankful for the short letter of your's, accompanying so many others. I doubt not the gracious Lord will keep, preserve, and bless you, and that all of us may meet in peace and safety. I came to this place about eight days ago; being a little, as usual at home, at this season, unwell. I continued in the families of very kind Quakers, friends and relations of Anna Braithwaite: I went to *meeting* last Sunday afternoon. In the morning, went to the parish church, and heard a very good sermon. H. E.'s letter, tell her, has given me great satisfaction. It was read at dinner table to-day at the house of my particular friend." * * * *

"Bless little Henry. The Thorntons, in London, were pleased and surprised at the naming him. May the Lord bless all the children. May your soul experience more and more renewing grace, and Ann, and Mary Ann, and Kitty too. George's letter delights me. I hope Harriot will follow.

"Take care of the seed in this letter, plucked in the hot-house of Benjamin Haigh Allen, Esq. of Haddersfield. A beautiful running vine and flower. Plant the seed in a pot. Be careful of them. B. H. Allen is marked upon his table cloths, towels, &c. &c. He has erected a fine large Church at his own expense.

"A box of religious books, presents to me, &c. &c., went by the July packet, directed to me. Friend Crewdsen, at whose house I am, with her husband, desires her Christian love. Friends here take very good care of your husband. Oft do they speak of you and the children. They are very affectionate. One presented me ten pounds for travelling expenses, and as a return, I gave him a Poem, entitled, Tamba or the Slave Trade.

"Love to Thomas. Tell him his accounts gratify me very much."

"Some medicine put up for me by a very skilful physician, has been of much use."

"I start to-morrow for Edinburgh. Mrs. Cameron is there. Pray always for your loving husband."

To his second son he thus wrote—

"Master John :—Your letter was short—mine is, Pray to God to give you a good heart.

"Your dear father, BENJ'N. ALLEN.

On the same sheet of paper, he also wrote as follows to a member of his Bible-class—

"KENDAL, July 13th.

"Miss Hannah :—A youth, having little comparatively to do, indeed, you must expect to write me very long letters, and have short ones returned. Your kind prayers I reciprocate. May the Lord bless you and Mary, your father and mother, and every one of the children. I pray that Rees may go on stronger and stronger.

"Have yet to see those *females* about whom you are so anxious. I have been so busy for the Bible and Missionary Societies, I have yet to do all *beside*. Having done with those societies at present, I look to other matters."———"Give my best love to the Bible-class. The good Lord graciously bless all, and every member. I trust they seek to grow in grace."———"Take care of the Sunday-school in the country."———"*Blessed Lord, pour out thy Spirit upon all in and around Philadelphia. The work of the Lord prosper! Pray that I may be kept. With sincere affection, your* PASTOR."

CHAPTER XXIX.

ADDITIONAL TESTIMONY RELATIVE TO HIS LABOURS IN ENGLAND—PROSTRATION OF HIS SYSTEM—GOES THROUGH A COURSE OF MEDICAL TREATMENT—ARRANGEMENTS FOR HIS LEAVING ENGLAND.

The following additional testimony has fallen into my hands, relative to my brother's movements in England. I first present an extract of a letter from one of his parishioners addressed to myself—

"Philadelphia, December 13th, 1830.

"Rev. Sir:—I was in England at the same time your brother was there, and often in his company. He appeared in much better health than he had been for some time. He said he thought the voyage had mended his health. I was myself induced to think so, when I heard him several times address different meetings of religious societies, which annually meet in May and June. It was in Freemason's-Hall, Great Queen street, a room much larger than St. Paul's church; and although I was at a distance from him, I heard him distinctly: this gave me the pleasing assurance his health was better. I was with him on Sabbath-day, at three different places of worship: the same day he dined with me at my nephew's, a pious young man, with a wife and children. Your brother seemed to enjoy our society with true domestic feeling, and took an early opportunity of expressing himself devoutly, as a husband

and father, in the hope that it might please the Almighty to protect him and return him safe to his dear wife and children, with this pious ejaculation (which I shall never forget) '*Not my will, O Lord, but thine be done.*'

"He often assured me he had been received in a kind and friendly manner in London, by some of the bishops and other clergy, and a number of the most opulent residents in the metropolis, and had several invitations to the country seats of the nobility; he spoke in high terms of the kind and friendly attention of Mr. Wilberforce.

"It unfortunately happened, he left London without my knowing to what part of the country he had gone. I called several times at his lodgings, but could get no information, but that he had sent for his trunks. The last time I saw him, he was delivering an address in Freemason's-Hall.

"This, dear Sir, is a brief recollection of what rests on my mind respecting your much lamented brother. You certainly knew his worth, and that he imitated his Divine Master, *in going about doing good.*

"I have sent you some English newspapers, printed in London, at the time your brother was there, in which you will observe some parts of addresses delivered by him at different religious meetings.

"Accept, dear Sir, of the sincere respects of

"Your friend, &c. ROB'T. PULLEN."

I have also been kindly favoured, by Mr. Charles Stokes, of this city, with the perusal of a letter, which he received from Mr. Charles S. Dudley, Agent of the British and Foreign Bible Society. I take the liberty of here placing an extract, which relates to my brother—

"Bible Society House,
London, 21st January, 1830.

"My dear Cousin:—It would be difficult to describe the feelings of my mind on perusing your letter, and con-

versing relative to the writer and his estimable brother, with the lamented individual who was the bearer of it."—"And what a consolation to you and to all his surviving friends, must it be to reflect, that he who was the bearer of your letter, had long been 'looking unto Jesus,' and manifesting an interest in His 'great salvation.' I had several opportunities of meeting and hearing him, and always with increased pleasure. Nor do I recollect many circumstances which excited more general sympathy, than that mysterious dispensation, which deprived us of one so deservedly esteemed. But it matters little in comparison, by *which* of his commissioned angels, God summons his servants to their rest; it is enough for us to know, that the rest is uninterrupted and eternal.

"Faithfully and affectionately,

CHARLES S. DUDLEY."

I cheerfully add the following grateful information from The Rev. Dr. Milnor, who attended the Anniversaries in England, the year after my brother—

"New-York, October 28, 1831.

"Rev. and Dear Sir:—In answer to your inquiry, in regard to the reminiscences of your lamented brother, which I may have heard during my visit to England, last year, it gives me pleasure to say, that many expressions of the high sense entertained of his communications and addresses at the public anniversaries, fell from the mouths of very respectable speakers at those which I attended. In private intercourse, also, he was often spoken of in very respectful and affectionate terms, and deep regret manifested for his loss.

"While Divine Providence continued to him the ability for active service, he was unwearied in his endeavours to assist in those great religious operations in which our Christian brethren in England are so extensively engaged,

and I think it not improbable, that exertions, prompted by the purest motives, but far beyond his strength, may have contributed to a catastrophe, so afflicting to his family and friends, so enduringly happy for himself.

"I remain, your affectionate brother in Christ,

"JAMES MILNOR.

"Rev. THOMAS G. ALLEN."

Though it is grateful, indeed, to contemplate the happy and important excitement which my dear brother's last labours produced in England; yet, in these numerous efforts, we but too prominently discover the cause of the *speedy* prostration of his frail system. To every rising emotion of our bosoms, however, we would say, *It is the Lord, who hath done all things well.*

But a few days after the date of his last letter to his wife and others, which is inserted in the preceding chapter, it appears that his mind became seriously affected. It was a gracious Providence which placed my brother, at the time of this great trial, so near those dear friends, and especially that reverend brother, whose fraternal solicitude was so prominent towards a stranger in a strange land.

In his letter to one of my brother's parishioners, he observes—

"LIVERPOOL, July 21st, 1828.

"Knowing how much you are interested in the welfare of your dear pastor, Mr. Allen, I am led to think that I have no better person with whom to confide the afflicting intelligence of his present state of trial.

"Instead of giving himself that rest in England, which his health evidently wanted, he too easily complied with the numerous solicitations of friends, to attend and speak at public religious meetings. The excitement has proved very injurious, and I am concerned to say, has considerably unsettled his mind. In fact, for the last fortnight, he

has manifested a great degree of mental aberration. I am minister of a parish thirteen miles north of Lancaster, and after he had been on a visit to me, and my father, for above a fortnight, he went to Kendal, where his unsettledness came on, and I was sent for, express, last Thursday. He seemed not too ill to effect his voyage home, and I brought him on Friday to Liverpool, finding that a vessel sailed for Philadelphia to-day. * * * * * * *

"The probability is, that he will not be well enough to sail, and we shall then put him under proper medical treatment, in the hope, that, in a week or two, it may please God to restore him, so as to enable him to return to you in health." * * * * * * * *

"You will use your discretion as to communicating all or any part of this to his wife, whom I pray the Lord to support under this affliction. He has many kind friends here, who will be sure to do all that the tenderest relative could wish to do.

"Your faithful servant, WM. CARUS WILSON."

I also give the following from a friend in Liverpool, addressed to Robert Ralston, Esq., Philadelphia—

"Liverpool, July 19th, 1828.

"Dear Sir:—Although personally a stranger, I need make no apology for addressing you on the present occasion.

"The Rev. Mr. Allen, of your city, of the Episcopal Church, has been, ever since his arrival here, engaged with his wonted ardour of mind, in the cause of the Bible, Missionary, and other religious Societies, endeavouring, to the utmost of his ability, to serve the cause of our common Master. Unhappily, these efforts were entered upon whilst his health was, as has been since learnt, very unequal to the task; and instead of its being recruited and re-established, as his friends had doubtless hoped it would be, by his visit to Europe, he now returns with it greatly impaired.

"In addition to great general debility of body, the mental excitement brought on by his more recent exertions, has visibly produced a slight aberration of mind, which shows itself in incoherent fear of his having deserted the path of duty, of being unfit for the pastoral office, &c. &c. All, in the opinion of our ablest medical men, clear indications of a tendency, at least, to the misfortune I have referred to.

"Under these circumstances, my friends, those in concert with whom Mr. A. has been most actively engaged, after consulting with an eminent physician, have concluded it would be best to further the inclination of his own mind, in favour of his immediate return to his family and friends; and they have engaged his passage in the Ann, to sail on the 21st.

"The Rev. William Carus Wilson has accompanied him from Kendal; is staying in lodgings with him, and will not leave him till the vessel is under weigh. The Captain has had suitable instructions given him, and seems disposed to pay Mr. A. every possible attention.

"The immediate object of my writing, as I do not know any of Mr. Allen's congregation, is, to ask the favour of your breaking to his family the circumstance of his expected return, and under circumstances of unimproved health; and further, to beg the favour of your asking some of his friends to meet him on the arrival of the vessel, and to pay him all needful attention.

"I remain, dear sir, with the esteem due to every faithful and zealous friend, to the best interests of our fellow men,

"Your's, very truly, SAMUEL HOPE."

Again he writes— "July 21st.

"Dear Sir:—I wrote you by the Liverpool, requesting the favour of your apprising the family of the Rev. Mr. Allen, of the Episcopal Church, of his intending to return home by the Ann, under circumstances of impaired health

in body and mind. I now write a hasty line, in the prospect of the vessel being about to sail in a few hours, two at most, to say that Mr. A. seems at present determined on staying a little longer, and allowing this vessel, therefore, to proceed without him.

"As his mind is incapable of any healthy exercise under its present painful excitement, even the present determination may undergo a change in the short time allowed for a final decision. I beg, however, to assure his friends through you, that, in any event, our esteemed friend is receiving, and will receive, all the delicate and affectionate attention his situation requires. I will not fail to write you fully by the next vessel, to apprise them of any change that may take place, either in Mr. A.'s health, or in his intentions. Believe me, dear Sir, your's with much esteem,

SAMUEL HOPE.

"Robert Ralston, Esq."

I also add the following of "July 24th.

"Dear Sir:—I wrote you by the Liverpool, via Boston, and by the Ann direct, respecting the distressing circumstances in which Mr. Allen, Rector of St. Paul's in your city, was. After closing and forwarding the letter, my friend, Mr. William Carus Wilson, the Rev. Mr. Bickersteth, brother to the Secretary of the Church Missionary Society, and myself, thought it best frankly to tell Mr. A. our opinion of his case, and ask his as to the course to be pursued; suggesting that the alternative seemed to be, his proceeding by the Ann, under the special charge of the Captain, or his undergoing a regular course of medical treatment, with the view to the restoration of his mind to its wonted calm. His reply coincided with the leanings of our own mind, and at length decided our choice. He told us, he was quite sensible that his reason was disturbed, and that he was not fit to be the master of his own actions; that he had no objection to be placed under restraint for a

time, with the hope that it would bring about the object he was sensible we had in view, solely for his good. Having then consulted Mr. Bickersteth's brother, an eminent surgeon in this town, (who had previously given a decided opinion as to the propriety of some such procedure,) as to the choice of a situation, we placed him under the care of a gentleman whose qualifications are thought highly of, and who gave us every assurance we could wish, that he should receive all the attention which could be desired for a gentleman in his situation.

"Messrs. Wilson and Bickersteth saw him on Tuesday, and found him comfortable. He spoke with great satisfaction of the surgeon, who, he said, seemed to have a very accurate knowledge of his case; and at his request, I am to call upon him in about an hour or two. Mr. Buddicom, the Clerical Secretary of the Liverpool Bible Society, and my colleague in his service, has kindly promised me also to visit Mr. A. occasionally, as well as some other of his clerical friends; and this circumstance affords myself and friends an additional assurance, that he will receive every requisite attention. I trust, therefore, that Mr. A.'s friends will feel satisfied that he is where, under all circumstances, it is best he should for the present be. What course his complaint may take, or how long his retirement may be, it is of course impossible even to conjecture.

"Your's very respectfully and truly,

SAMUEL HOPE."

After the Rev. Mr. Patton, of the Presbyterian Church, returned to this country, he wrote a letter to my brother's wife, in which he states—

"New-York, October 2d.

"My Dear Madam:—I have supposed that it would contribute to your consolation, to hear from one, who is your dear husband's brother in the ministry, and who has visited him in his affliction, that every thing is done for his recovery and comfort that you could desire, or Christian sym-

pathy impart. He is calm. He is exceedingly cautious in conversation. I have seen him several times, and upon the whole, I do not think that he is so much exercised as when I first saw him. He knows every person with whom he has been acquainted, and is aware of his situation. His health, I do not think, is any worse than when I saw him in London in May. I visited him a day or two before sailing from Liverpool.

"In this hour of deep trial, your confidence must be in the Lord. There you may repose it, and be assured that it is all right. This is a trial by which God would prove the submission of your own heart. No earthly comforter can reach half way to your present extremity; but the Lord has comforts for his own children, no matter how heavy and dark the night may be. Weeping may endure for a night, but joy cometh in the morning.

"Your's, &c. WILLIAM PATTON."

In another letter to myself, Mr. Patton observes further—

"Upon most subjects he converses rationally, though with very great caution and reserve. He is not so much excited as you would imagine. There is, indeed, a great degree of indifference in his whole manner, and this great want of excitement is viewed as a very discouraging symptom.—October 9th."

My brother remained under medical treatment for upwards of four months, and very little change was effected in his case.

It was finally deemed important, that he should return to the bosom of his family and friends, under the fond expectation that this change in his circumstances might prove beneficial. Consequently, arrangements were made by the friends in Liverpool, as appears by the following—

"Liverpool, November 15th, 1828.

"Dear Sir:—After many disappointments, I have obtained a passage for our afflicted friend, Mr. Allen, in the Edward,

Captain Libbey, about to sail direct for Philadelphia to-morrow, or, as is much more probable, on the 16th or 17th, the tides being very unfavourable for getting out earlier than the latter day. She is a good brig, of two hundred and ninety-eight tons, stands A. 1; has no other passenger, and the Captain belongs to Portland.

"Mr. A. Hodgson has concurred with me in this arrangement, and been a party to it. I have reason to believe all my friends who know Mr. A. equally approve of it.

"I have had a long conversation with Mr. A.'s physician, in company with Captain L. in order that the latter might, from the details thus given, be the better able to pay every possible attention to his patient; and in addition to these verbal instructions, I have given a note to Captain L., of which I enclose a copy, calling his attention more immediately to those points which seemed to me of primary importance. With this, I address a few lines to Mr. Farr, to the same effect.

"I have to acknowledge your obliging favour of the 22d September, and to thank you for the interest you have taken in this affecting case of aggravated affliction. It affords me an additional confirmation of the opinion my partial acquaintance with your character led me to form, from many sources of information; and I feel assured, you will derive no small satisfaction from the consciousness of having aided in soothing the sorrows poured on the head of a mother and wife, on whom the hand of the Lord, no doubt, for both wise and gracious purposes, presses with peculiar weight."

"Believe me, dear Sir, very truly and respectfully,

Your's, SAM'L. HOPE.

"Robert Ralston, Esq."

The kind solicitude of our benevolent friend, Mr. Hope, is further displayed in his letter of instructions given

to Captain Libbey, who was entrusted with the care of my brother: a copy of a part of which follows—

"LIVERPOOL, November 15th, 1828.

"Capt. Libbey, brig Edward, for Philadelphia—

"Sir:—In confiding the Rev. Mr. Allen to your care, to be delivered to his afflicted family and friends at Philadelphia, I am confident I need not remind you of the claims his unfortunate situation has on your tender feelings as a man and a Christian: but it may be desirable to trouble you with a few observations for your general guidance.

"The directions verbally given by Dr. Traill this morning when you were with me, were so ample and explicit on all points, that I don't need to recapitulate them. One or two of them I must, however, beg the favour of your bearing in mind as of leading and indeed indispensable importance.

"Myself and friends having taken charge of Mr. A. some time ago, without any request from his family or relatives, but solely from a sense of duty, we feel a peculiar responsibility in having him *safely* conveyed home."——"The more he can be brought into pleasant conversation, and made to interest himself in what is going on about him, the better."——"It will be very proper to allow Mr. A. to go on deck when the weather is moderate."——"I must beg you, on arrival, to send word either to Mr. Farr, or to Robert Ralston, Esq. in order that they may inform Mrs. A. and adopt proper measures for Mr. A.'s removal.

"Wishing you the satisfaction which will be justly due to the conscientious and proper discharge of your trust, and wishing you also a safe and prosperous voyage, I am, respectfully, Sir, your obedient servant,

SAMUEL HOPE."

Mr. Hope also wrote to my brother's wife—

"LIVERPOOL, November 15th.

"Dear Madam:—I feel very sensibly your kindness in acknowledging the few attentions myself and friends have been able to pay to your respected husband, in his forlorn and afflicted circumstances. Viewing him, as he was, the victim, in some degree, of an excessive desire to promote the best interests of his fellow men, in connexion with the glory of his exalted Redeemer; deprived of the power of properly controlling his own proceedings; far from his home, his kindred and friends: the heart must have been hard indeed, that could not feel for his truly melancholy condition; or that would have prompted one less effort than has been made for alleviating its sorrows.

"I have, in concurrence with some of my friends, made arrangements for his return, which will, I confidently trust, restore him to his home in a fortnight, or at most, three weeks after the receipt of this letter; and I trust, it may yet please God so to overrule this severe trial, both to his eventual good and yours, that you may both join in a grateful acknowledgment of praise to Him, who doth according to his will in the armies of Heaven and amongst the children of men; and who often

'Behind a frowning providence,
Hides a smiling face.'

"It would afford me real happiness to learn that you are again permitted to enjoy your husband's society, and the smiles of a gracious Providence, without any thing to impair the delights of either; and in this hope, I remain, dear madam, your unknown, but assuredly sincere friend,

SAMUEL HOPE.

"MRS. ALLEN."

Mr. Hope also wrote to myself—

"LIVERPOOL, November 20th.

"My Dear Sir:—I yesterday received your favour of the 19th ult. per Tuscarora. You will, ere this, I doubt not,

have learnt, that the wish it expresses for the speedy return of your afflicted brother, has been anticipated by his embarking in the Edward, Captain Libbey, for Philadelphia, which vessel is expected to leave by this or the following tide.

"Ever since the receipt of Mrs. Allen's letter to myself, about three or four weeks since, my friends and myself have been actively engaged in inquiries for a suitable conveyance.

"We consider ourselves, therefore, fortunate in the arrangement we have made, and hope and pray that the great Disposer of all events, may so prosper our endeavours, feeble and imperfect as they have been, as to restore him in due time, not only to your care, but eventually to your society."

"I now feel peculiarly anxious to know the result of our exertions, and shall be most happy to learn that our best hopes are realized. I trust, therefore, yourself or Mr. Farr, will have the goodness to give me the earliest possible intimation of the Edward's arrival. I beg you will present my Christian regards to Mrs. B. Allen, and subscribe myself, my dear Sir, your's, with sincere sympathy,

SAMUEL HOPE.

"Rev. Thomas G. Allen.

"P. S. I find the Edward is not sailing to-day, and as the wind is strong from the west, she may be some time detained."

The foregoing display the anxious solicitude and kind attention to our dear afflicted friend and brother.

The blessing of Heaven rest upon all our friends in England. Amen.

CHAPTER XXX.

HE SAILS FROM ENGLAND—THE LAST FRUITS OF HIS PEN—HIS CLOSING SCENE—HIS DEATH—NOTICES AND ANTICIPATIONS OF HIS DEPARTURE.

Our dear brother Wilson favoured me with a letter, which refers to my brother's sailing.

"My Dear Sir:—I have to thank you for the letter which I have safely received. I do very sincerely sympathise with you all, in the heavy affliction of your poor brother's illness, and I pray God to vouchsafe his promised and needful succours, especially to his poor wife and children.

"I have this day heard of his having set sail for America. I fear, not with much promise of amendment. But if it please God to preserve him on his voyage, it will be a satisfaction to you to have him amongst you.

"It would be a great comfort to hear from you in a few months, of the safe arrival of your brother; and may it please God to enable you to announce his amendment. I steal a hurried moment from my pressing avocations to write this, and remain, dear Sir, your's, with Christian regard,

WILLIAM CARUS WILSON.

"Whittington Rectory, Kirkby Lonsdale, Westmoreland, November 22d, 1828."

My brother went on board the brig at Liverpool, November 17th, 1828, but they did not sail till the 23d.

After he came on board, he was much occupied with his books. Many of his thoughts he put to paper. As perhaps he had not other conveniences, he wrote with a pencil on

the blank leaves, also on the margin, and between the printed lines of some of his books. Some of these thoughts I transcribe for this place. During the unhealthy action of his mind, he was labouring under painful apprehensions of prosecution by enemies.

The general train of his reflections, however, display much judgment and soundness of mind, and are grateful, as evidencing his wonted solicitude for the prosperity of the cause of the Redeemer; the anxious searchings of his own soul; his deep penitence, yet humble hope and confidence in God. He thus proceeds in his different notes—

"Beware of procrastination, 'tis a destroyer of souls."

"Before God, I am indeed a transgressor, my sins are numerous; I am in his hand and fain would look to him. *Be merciful, my sins and my iniquities remember no more.* Be merciful for Jesus' sake. Amen." The last was written on the Memoir of Rev. Legh Richmond.

On the blank of a letter, I find the following—

"In the presence of God, I confess myself indeed a sinner. Look upon me, O Lord, look upon me. Pardon my iniquity, for it is great. Blot out my sins, for they are many. Let thy countenance be turned toward me. Cleanse me from my vileness: cleanse me thoroughly, and bless my soul, O Lord, through Christ."

From the blank leaves of his small Bible, I take the following—

"Oh Lord, let some mercy come, and the merits of Christ be the cause. Let the great goodness of God be manifest in abundance. Let Heaven be made to sound with angel's songs o'er the repenting sinners of earth. Oh that some consolations may be dispensed, that a hope may rise within each soul. May God be merciful, and be compassionate; be merciful, be merciful for Jesus, the anointed's sake. Pardon for Christ's sake. Amen."

,, Lev. i. 4.—Oh God of mercy, forgive whatever thou in us hast seen wrong: pardon for thy mercy's sake and the name of a Being of compassion be praised. For Jesus' sake. The Lord be merciful to all for his own sake. May our souls receive that which they need for the sake of Him who agonized. *The Lord be praised. Amen.*"

Truly, I would add, *the Lord be praised for ever*, for the closing note of the above.

As showing more fully the train of his reflections, I here transcribe the passage to which he refers at the head of the last note. "*And he shall put his hand upon the head of the burnt-offering; and it shall be accepted for him to make atonement for him.*"

On the margin of a small work, entitled, "The Art of Divine Contentment, by Thomas Watson," my brother's pencil has traced this note—"How awful an evil is it, to neglect duties near home, always to attend to those farthermost off. Ruin flows inevitably from this."

And, on the Memoirs of Legh Richmond—"Wrong to neglect the plain, obvious duties of the ministry, and engage in extraneous plans."

On the same volume, he thus proceeds—"Let no one suppose the Word of God not true, from the conduct of any upon earth. Let God be true and every man a liar. He will prove the truth of his Word, and every creature shall acknowledge it, and shall cry, Amen to all his dealings. The Word of God must be true, for God is himself essential truth; therefore, all should tremble as they think of the threatenings against sin. Every one is in need of pardon—every one has cause to tremble—every one in his degree shall find the Word of threatening true, unless he fly, while he has opportunity, to Jesus Christ. There is no other name under heaven, given among men, whereby we must be saved. In him, is salvation for penitent

believers. The experience of my life shows me God is true. There is no want of faithfulness in him. He will lay judgment to the line, and righteousness to the plummet, &c. Certainly there can be no unrighteousness in Him. His people are visited in love. Those who are not his, are sent to their own place. He deals righteously, let him deal with whomsoever he may. Such as give him not their hearts, treasure up wrath against the day of wrath—they treasure it up as in a store-house.

"A man's own imprudence and imbecility of mind, and pride of heart, are, when left to their natural course, sufficient to destroy him. It is not in man, that walketh, to direct his steps. Grace is necessary to change him, and the Word is necessary to direct him. He knoweth not at what he stumbleth. A sinful nature grows stronger and stronger—the mind becomes weaker in its purpose. Leave but the man to himself, he goes on almost without knowing how, to wo. Destruction cometh wholly from man—salvation from God. Man can never say, he is tempted of God. He is led away of his own sin and enticed. Sin grows stronger, gets the power over him, he is its servant—St. Paul says, it rules in him, blinding him at the same time, so that though he thinks he is seeking to promote the glory of God, he promotes his own vain imaginations, his foolish heart becomes darkened like the heathen.

"Pray every moment for the Holy Spirit's influence, it will be vouchsafed to those that implore it. 'Ask, and it shall be given; seek, and ye shall find; knock, and it shall be opened unto you.' What becomes of those who never ask, or who ask indolently; only half awake at the time when they ask. It is necessary to ask with earnestness; in faith also: some have not, because they ask that they may spend upon their lusts. There are none ask aright but such as ask in faith. How do any grow in grace, or progress in

holiness? Through the help of grace only; and may all seek for grace in order that they may grow, and for holiness in order that they may be happy. What can a man give to obtain grace? Nothing. He is lost, and he perishes, considered in himself. Christ has come to restore him. Whosoever goeth unto Christ, obtains grace to help in every time of need. Oh, if men would go to him, if all the world would go to him. There is no other name under heaven given among men, whereby we must be saved: There, can be salvation. Oh, let the name of Christ be spread, till every individual upon the earth is familiar with it, and finds the benefit of it."——"Christ will reign over every kingdom and nation. He will gather in the Jews, Israelites, all, and rule the world from the rising of the sun to the going down thereof. And blessed shall be that period to such as live therein: the world will be happier than can be conceived; the knowledge of the Lord shall cover the earth, even as the waters cover the face of the deep. God shall be acknowledged and delighted in, and the kingdom shall come, and peace shall rule, and grace abound and love, till all shall be something as angels, serving God night and day, having the favourable blessing of God and glorifying him in all their dwelling places and with all their powers. Whoever sees that day, will be overflowing with felicity. How wonderful the contrast to the present time! how different! how opposite! Who finds peace, hope, joy, love, grace, charity, meekness, all, every thing? The humble believer. He that crucifies the flesh with the affections and lusts, who doth, is happy. Money, talent, place, nothing makes any happy except the mercy and favour of God. What can a man be profitted, if he lose his soul? What can a man give in exchange for his soul? How shall eternity be passed? In sorrow and despair by such as have never possessed the love of God. I know the Word of God never can fail. There can be no want of veracity

in him. He has no shadow of turning. He is truth—he is essential truth. He waiteth to be gracious also: But the wicked shall be turned into hell, where reserved in chains under darkness, are rebels." * * * *

On the margin of another part of the same volume he has written—"What great errors are committed by many who suppose themselves Christians. They are Christians only in name: not possessing the power: dead to God, they go on asleep until it becomes late in life: they die and give no sufficient hope. The soul must be renewed ere any can become right before God. There must be a real new creation—passing away of the old nature. Can rocks produce good fruits? The rock must flow down at the presence of the Spirit of the Lord. Hard heart of man, which naught but grace can subdue. The heart needeth grace—must have grace to cause it to bring forth good fruit. There are no fruits except by grace through faith."

On another leaf is the following—"Grace, grace, grace, the most precious of all God's gifts! No happiness or hope without it. What is to be done to attain it?"

On the margin of the Memoirs of Granville Sharp, Esq., I find also this note—"Watch unto prayer—keep the heart with all diligence, for out of it are the issues of life. The Lord is righteous in all his ways and holy in all his works."

On the margin of Romaine's Triumph of Faith, my brother penciled this short, but important suggestion—"The season of youth is the season in which the good God is to be sought." Also—"Young days should be given to God, or else elder days never will."

On the same subject, he placed a sentence on the blank part of a letter—"Let the young be trained up for God. Let them remember their Creator in the days of their youth. Seek first the kingdom. May the blessing of God come upon them."

On the blank leaf of his small Bible, I find the following—"Painfully passes time to him who is not well employed—the one who labours has far more pleasure than the idler. 'Twas meant that all should be industriously occupied. Oh, if occupied in God's service, aided and renewed in mind after his image, then must the hours pass sweetly on. There can be no happiness known, unless his favour be possessed. His favour is life, and his loving kindness better than life. He who tastes that the Lord is gracious, must have joy in his spirit. He knows that his Redeemer liveth, and rejoices in God. The man who is destitute of Divine favour, goes farther and farther from hope. Every thing is painful to him, and becomes a fount of wo. Prosperity itself becomes a source of injury. No blessing waits upon his soul. He rushes downward to death."

The following is taken from a blank leaf of Sharp's Memoirs—"Blessed is the man that is enabled through Divine grace to resist all evil in his earliest day, and by the power of that grace, to go onward, and onward, and onward, until he arrives in the realms of Heaven. In himself prone to evil, how is any one, of his unassisted power, to walk in Wisdom's ways? The promises are, however, sure to such as seek in humility."

I also add the following, which is penciled on the back of an Appeal to the Protestant Clergy of Ireland, in behalf of the Church of Ohio—"Happy those, whose whole heart is devoted to God early in life: Who give him their earliest affections, and praise and pray to him as their one business. The heart that young seeks wisdom's way, is favoured more than any. 'Tis the peculiar residence of Him who blesses: 'Tis the abode of charity; love toward God and toward man, dwells in it. 'Tis filled and abounds with holy graces. 'Tis filled with ardent aspirations after more of heavenly things—those heavenly things are granted; it has the

power bestowed to fight the good fight, and then receives a crown that fadeth not away."

Thus in his own triumphant language, I close these extracts. Extracts, the more to be valued as they are the very last touches of his pencil on things spiritual, Heavenly and Divine. As the peculiar glory of God was unfolded in the midst of the clouds and darkness of Sinai; thus, through a Providence, dark and mysterious, these last actings of the glory of God's grace in the heart of my brother, are graciously opened to our view. These undisguised ebullitions of true penitence, faith, love, and unshaken hope, and confidence in God, are reserved to us, that our sorrow may be mingled with joy.

After going on board of the brig, my brother, apparently, was much better, and was disposed to converse. But when they put to sea, be became worse. He was sea-sick but a short time. He laboured under a deep melancholy, disposed to have no intercourse with those around. They endeavoured to take asouthern passage, but could not, and were constrained totake a northern track. Their passage was long, boisterous, and hazardous. This unquestionably was pernicious to his tottering system, and it finally gave way. The Captain, Benjamin F. Libbey, informed me that my brother spit blood every day, from the time of his coming on board. He appeared to suffer no pain, and made no complaint; he was never heard to groan. The disease, no doubt, was pulmonary; and as it was partly spent upon the brain, it assumed the mildest form in connexion with the chest. He was confined to his bed about fifteen days. Near the time of his first confinement to bed, they encountered a severe storm, and were led to throw over a part of her cargo. During this, when perhaps a heavy sea passed over the vessel, carrying away some of the railing, my brother did

not appear to think of himself, but made anxious inquiry as to the safety of others, and the injury they had sustained.

The Captain saw that my brother was sinking fast, he therefore felt it a matter of duty to introduce the subject to him. When he informed him that he could not stay long, my brother roused up, as one out of sleep, and observed, he wished to have a minister,—that a minister ought to be on board. Looking earnestly, he expressed a wish to have prayers. The Captain told him he was not gifted that way. He then requested the Bible to be read to him, and prayers to be read in his hearing. His wish was complied with. The passage which he particularly selected, was the *fifteenth chapter of the first of Corinthians.* He was much interested in the reading, not willing that they should cease. It is indeed grateful that this animating and triumphant passage of the Holy Scriptures, should be among the last upon which his mind rested. May we not hope, that *his* was the joyful language of *victory? O death, where is thy sting? O grave, where is thy victory?*" The Bible was read to him the greater part of the night, at his request, which was the night previous to his death. The chief part of the time he was perfectly himself. About four o'clock in the morning, he was asked by the Captain if he was willing to depart from this world, and he answered, "I AM." After some further time for reflection, he looked at the Captain, and observed, "I AM READY TO GO." These were the last words that he was heard to speak, so as to be understood. Though he did not speak after this, yet for the last two hours he took notice of every thing around him, and seemed perfectly rational. He gradually sunk as one falling into a sweet sleep, till he yielded up his spirit into the hands of his God. He died on the fiftieth day of his sailing, the 13th of January, at six o'clock, P. M. latitude 42° 18′ and longitude 50° west from Greenwich. He was entombed in the deep on the 14th, at meridian. Some

distance below the surface of the sea, the body of my beloved brother was still seen, passing slowly down to its kindred dust, to await the mandate, when the sea shall give up her dead.

Though some of the circumstances of his departure were painful to us, yet, have we not the blessed assurance that all were especially ordered by Infinite Wisdom, and unbounded love? Did not God fulfil his promise, and make all his bed in his sickness? Yes! I trust the presence of Jesus in all the tenderness of his sympathy, banished every fear from his heart, and assuaged every sorrow. Though the waters overflowed his body, yet his ransomed spirit was snatched from the evil, and conducted by a melodious choir to those bright abodes where pleasures spring immortal in the skies. Oh what a cordial is this to the bereaved bosom! How completely will this precious hope reconcile us to death, in ourselves, or our dear friends! "*Thanks be to God which giveth us the victory through our Lord Jesus Christ.*"

Though our minds were in some degree prepared to receive the intelligence of his death, yet, when it reached our shores, it was almost overwhelming.

In noticing the providence, the Editor of the Philadelphia Recorder observes—

"The very afflicting intelligence was received on Wednesday last, through the correspondent from Lewistown of the Coffee-House in this city, that the Rev. Benjamin Allen, Rector of St. Paul's Church, who had taken homeward passage on board the brig Edward, had DIED at sea." "The brig had a very tedious passage of ninety-six days, for the last twenty of which, the crew had been reduced to great distress for want of provisions.

"Thus has this nobly disinterested and zealous servant of God, been cut off in the midst of life, under circumstances very oppressively afflictive to all human appearances,

but wise and merciful, no doubt, beyond human comprehension, could we read by the eye of faith, the entire register of the glorious designs of Providence.

" To his bereaved family, the stroke is terrible, and to his afflicted parish, deeply distressing. May the keeper of promises be to both, Friend, Shepherd, and Portion."

The following also appeared in one of the daily papers of this city—

LINES

ON THE DEATH OF THE REV. BENJAMIN ALLEN.

" *Be ye therefore ready also; for the Son of Man cometh at an hour when ye think not.*"

" Hark! from the sea, a mournful cry,
He's gone, he's gone, he's gone;
The earth responds with joyful voice,
To Heav'n by angels borne.

" He's gone—the dark blue ocean rolls
Her billows o'er his head;
He's gone—belov'd, the silent tear
For him will long be shed.

" He's gone—why weep ye men of earth,
He's gone to dwell with God,
Soon will the sea give up her dead,
At mandate of the Lord.

" He's gone—and we who for him weep,
We too shall follow soon;
And ere many a year has pass'd,
Shall fill the silent tomb.

" Then let us be like him prepar'd,
Thro' faith in Jesus' name,
Prepared to leave this world of sin,
Of sorrow and of pain.

" And when we're on the verge of death,
With hallelujahs sing,
O grave, where is thy victory?
O death, where is thy sting?"

In the first volume of Poems, which my brother published in 1811, there is a piece entitled, "*My Mother.*" The scenery, borrowed from the ocean, leads us naturally to some of the circumstances of his departure. His language is in fact *prophetic* of his closing scene. The following is an extract—

He observes—"The hope of meeting friends after death is, to me, the sweetest solace of this earthly pilgrimage."

"MY MOTHER.

"Come to my bosom, blissful thought,
For thou hast now explored the scene,
Whence are our comforts daily brought—
The scene where dwells my mother.

"Oh, might you yet appear again,
To him whose tears your grave have steep'd,
But no—I'll waiting, here remain,
And meet upon the eternal *deep.*

"*There sailing, when my little bark,*
Shall gladly, happy, glide along,
Do thou the coming vessel mark,
And swiftly fly to meet your son.

"Come then, oh Death, and aid my flight,
When God shall bid you hasten on;
'Till then, I'd calmly, calmly wait,
A parent lov'd, to meet her son.

* * * * * * * *

"I saw your mother—there she sung
Amid the soft seraphic crowd—
—Most blissful glories round her hung,
And—'My Redeemer'—swell'd aloud.

* * * * * * * *

"Throughout the length'ning arches shone,
Millions of hosts in order due,
One name, their voices prais'd, alone,
As thro' the vast they joyful flew.

"Your mother, then, again I saw,
She knew me, and with smile so sweet—
'Twas such as all around me wore—
She said, 'Go tell him here we meet.' "

May we not confidently hope that the lively images of his early fancy were more than realized in the joyful meeting of "*Mother and Son*," on the banks of that river which maketh glad the holy city of our God?

I close this scene of mingled *sorrow*, and *joy*, of *death*, and victorious *life*, with the following grateful reflections which occupied my brother's mind. I found them among his papers of 1801; but probably they were written not long since—

"Time, then, will hurry on his flight,
And Death still whisper, '*Dust to dust;*'
But, rob'd in undecaying light,
The sainted spirits of the just,
Shall mount on wings of faith, sublime,
And triumph over Death and Time."

I also add the transporting notes given by a voice from Heaven—

"BLESSED ARE THE DEAD
WHICH DIE IN THE LORD, FROM HENCEFORTH:
Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."
Rev. xiv. 13.

FUNERAL SERMON.

The following Sermon was delivered by the Rev. GREGORY T. BEDELL, D. D., Rector of St. Andrew's Church, on Sabbath, March 22, 1829, in St. Paul's Church, Philadelphia, for the Improvement of the Death of the late Rector of that Church, the Rev. BENJAMIN ALLEN.

PROVERBS, XIV. 32.

"*The Righteous hath hope in his Death.*"

I AM called before you this morning, my friends, to perform a very melancholy duty; and a duty, from which, I would most gladly have shrunk, had I not been convinced, that, under all the circumstances, Providence seemed to point me out for the performance. The close intimacy and friendship which existed between our dear deceased brother and myself—more so than between him and any other of his brethren of the clergy, now within reach—this, together with the wishes of his family, early expressed, constitute a call which I feel no liberty to decline. Would to God that I could discharge the duty with an ability more meet for the occasion.

There are two striking reasons, why I have chosen the present text. It, at once, leads us to the one great topic of the Gospel, upon which, our brother ever delighted to enlarge: And it describes both his character and end. "*The righteous hath hope in his death.*"

Give me your attention, then, my brethren, while I consider, as briefly as the case will allow, the following topics—

I. Who are the righteous of whom such glorious things are said.

II. The declaration, that they have hope in their death.

III. I shall follow this discussion with an application to the present occasion.

I. In order to bring this all-important subject down to the level of our comprehension, theologians have been wont to state it in a form, somewhat like the following:—*Legally*, there are none righteous, that is, tested by the law of God, there are none righteous. For as every thing which is repugnant to the law of God is unrighteousness, and as every thing which is commensurate with the sacred requisitions of that law, is righteousness; so no

man can strictly be denominated righteous, whose life is not a literal transcript of the law of God.

From these considerations, it is evident, even without a resort to the Scriptures, that there are none legally righteous. Scripture most fully confirms this testimony in a great variety of striking passages, unnecessary now to mention.

Who then is the righteous man? Before this is answered, another subject must be briefly touched. How can man, guilty man, stand before a just God, and be constituted righteous in his sight? This question, which is vitally connected with the other, may best be answered by recurring to the article of our Church, which embodies the Scripture doctrine. (Art. 11th.) "We are accounted righteous before God, only for the merit of our Lord and Saviour, Jesus Christ, by faith; and not for our own works or deservings."

Thus speaks our Church, and thus speaks Scripture—"There is none other name under heaven, given among men, whereby we must be saved." "I will make mention of thy righteousness, even of thine only." Jesus Christ is called Jehovah, our Righteousness; and St. Paul says, We are made the righteousness of God in him. Who then is righteous? I answer, it is the man—who, renouncing his own, betakes himself to the righteousness of the Lord Jesus Christ, and depends alone on him. He who, through the merits of the Saviour's blood, and the perfection of his obedience to the law, is delivered from curse and condemnation: Who receives this method of justification by faith, and in whose heart the seeds of obedience are implanted, which will bring forth fruit to the glory of God.

II. Of such an one, it is declared that he hath hope in his death. He has hope in his death because—

1st. There is nothing which can really disquiet him. The only sting which death has, is sin—and the only strength which sin has, is the *law*. But in relation to the believer, the law has been satisfied by the meritorious sacrifice of Christ, and he has hope in his death, because the law has no more demands against him. It is the strong and conclusive declaration of the Scriptures—Blessed is the man whose transgression is forgiven and whose sin is covered. Blessed is he, unto whom the Lord imputeth, &c. Being justified by faith, we have peace with God, through our Lord Jesus Christ. The remarkable expression which is connected with this subject is—the positive declaration that the righteous hath hope *in* his death. The truth conveyed, and the one to which I have been especially desirous of directing your attention is, that, under all *circumstances*, there is hope in the death of the righteous. The righteous may die in all the depths of poverty and humility, or he may die surrounded by all that is comforting and cheering; he may die in his accustomed chamber

with all the kind and fond endearments of relatives and friends, or he may die at a distance from home, where these are shut out: He may die and have his eyelids closed by those most near and dear to him, or he may die where these offices are to be performed by the hands of strangers: He may die in the full enjoyment of all his mental faculties, and the very meridian of mental energy; or he may die deprived of these, under what looks like some dark and dismal dipensation: reason's lamp may have gone out before his eyes were closed on the glorious orb of Heaven: He may die and be buried, where over his grave the tears of sympathizing friends may fall, where on his coffin may descend the symbols of corruption as the minister of God declares, earth to earth, and ashes to ashes—or he may die while the frail bark which carries him is tossing on the mighty ocean, and he may have the caverns of the sea for his mighty sepulchre:—it all matters not—he *has hope* in his death; and that is sufficient for our faith and for our hopes, that dries our tears to the dispensation, and that moves us to take up the language, It is God, he hath done all things well:

"God moves in a mysterious way,
His wonders to perform:
He plants his footsteps on the sea,
And rides upon the storm."

But what is the hope which the righteous hath in his death?

1st. It is the hope of a glorious resurrection. If in this life only, we have hope in Christ, we are of all men most miserable. But, now is Christ risen from the dead, and become the first fruits of them that slept, for since by man came death, by man came also the resurrection of the dead. (also 1 Thessalonians, iv. 13—18.) What a spectacle of unparalleled grandeur will it be, when the living, and the living dead, shall arise to meet the Lord in the air. When the unnumbered millions who have fallen asleep shall be waked by the voice of the Archangel, and the trump of God: When the monumental marble shall be overthrown—when the ancient catacombs and pyramids shall be burst asunder—when the graveyards of Christendom shall send forth their multitudes; and when the mighty *sea* shall yield up her prey: Then, in this terrific season, will the hope in which the righteons died, be in part realized. He shall be caught up to meet the Lord in the air.

But inadequate and small would be the hope of the righteous in death, if he had no more to look forward to than a glorious resurrection. But he has more, infinitely more. He dies, 2dly, In the hope of rising to glory, and entering into everlasting peace. "What tongue can describe, what heart conceive, the nature of that happiness, upon which the righteous enters, as his hope in death is turned into fruition! The instant the thread of life is

cut, the soul is disengaged from the cumbrous clod of earth in which it was imprisoned, flies to regions above, and towers on the wings of Cherubim, to that celestial city whither it had often fled before on the wings of faith, and hope, and strong desire. A convoy of angels attended till the happy spirit was released from its prison, after which, the heavenly escort conducts it to the promised rest. The gates of the New Jerusalem are thrown open wide, to admit the blessed stranger, whom Immanuel waits to introduce to His kingdom, and to clasp to his heart. Then the righteous, who had hope in his death, enters into glory, amidst the congratulatory salutations of kindred spirits, *enters* through the infinite merit of the blood of atonement: *enters* like the weary traveller arriving joyfully, though fatigued, at his journey's end: *enters* like an exile returning from a long captivity, to his native home: enters triumphant, as a victor loaded with spoils, and crowned with conquest, after a severe campaign: enters like some richly laden vessel with all its sails crowded to the wind. Thus the righteous enters, while every golden harp is new strung to shout him welcome to the celestial city, and every voice is exerted in singing, Open ye the gates that the righteous may enter in!

What a glorious exchange of sickness and pain for everlasting rest and peace—of a ruinous tabernacle, for a house not made with hands, eternal in the heavens—of a howling wilderness, for the Heavenly Canaan, the palace of angels, the city of God—of the groanings of corruption and sin, for the songs of the redeemed—of the cross for the crown—of the earth with all its distractions, vanities and vicissitudes and woes, for the beatitude of Heaven, and the rapturous enjoyment of the vision of God."

—"Happy day! that breaks our chain;
That manumits; that calls, from exile, home:
That leads to nature's great metropolis,
And re-admits us, thro' the guardian hand
Of elder brothers, to our *Father's* throne!"

This is the hope which the righteous hath in his death. This was our brother's character, and this was of course his hope. From this elevation, however, we must descend to that which

III. Claims our attention: An application of these principles to the melancholy occurrence which has called us together. I stand before you, brethren, not to make a hasty or unmeaning panegyric; but it is due to you, to the bereaved family of our dear brother, to the Church, and to myself, to offer some particular appropriate remarks; and lest I should run the risk both of wearying your patience by unnecessary prolixity, and of carrying the subject beyond the measure of my own strength, I propose to take some leading points, and confine both my own, and your attention, to their consideration.

1. Our deceased brother was a man whose early years corresponded with the exhortation of the wise man, "Remember thy Creator in the days of thy youth."

Our brother was early impressed with the importance of eternal things. At the age of thirteen years, he was made experimentally acquainted with the saving truths of religion, and brought, in no inconsiderable degree, to the enjoyment of its comforts. It was his habitual practice to retire for the purpose of reading the Bible, and meditating o'er its sacred pages, and of pouring out his soul to God in prayer and supplication.

I cannot forbear to mention, that like the late lamented Legh Richmond, and multitudes of others, who are now numbered with the saints in glory everlasting, our brother traced his serious impressions, under the mighty hand of God, to the prayers and the instruction of a pious mother. Mothers in Israel! what a responsibility rests upon you, that you bring up your children in the nurture and admonition of the Lord. Our deceased brother, and that tender mother who taught him the way of God in truth, are now together in glory.

2. Our brother early devoted his attention to the ministry of the everlasting Gospel. A monument of divine grace himself, in its converting and sanctifying influences, he became deeply interested in the welfare of other immortal souls. But like many others, struggling with difficulties of a pecuniary description, he devoted a considerable time to the preparation and publication of some volumes, by the proceeds of which, he was enabled to prosecute his studies. At the time of which I am now speaking, he was not connected with the Episcopal Church. He pursued his studies sometime in the Theological Seminary in New-York, under the direction of the celebrated Scotch Presbyterian Divine, Dr. John M. Mason, then in the height of his well-deserved intellectual celebrity. But even at this time, the health of our brother was so much impaired, that he was almost brought to abandon the subject of the ministry. In the year 1814, a remarkable change took place in his views, in relation to some interesting points of speculative Theology. In the course of study, at this period, the subject of Church government came before him, and on a careful and prayerful examination, he determined to embrace that form which is adopted by the Protestant Episcopal Church; and let this one fact answer to the ungenerous remarks sometimes circulated against him, as well as the class of ministers with whom he was connected. He embraced the Episcopal Church, on examination, and from principle, while multitudes, who make larger pretensions, have no better reason than the force of education. Having made known his determination, he removed to Virginia, under the direction of Bishop Moore, by whom he was, at Richmond, ordained Deacon in December, 1816, and at Winchester, Priest, in May, 1818.

3. Our brother was a most zealous and indefatigable servant of

his Master. His disposition to labour was exemplified in a very large degree, even before his admission to the ministry.

Immediately on his removal to Virginia, that state being then grievously dtesitute of ministers, he was licensed as a Lay Reader, and as such, officiated in the region, embracing Jefferson and part of Berkeley counties. His regular congregations were in Charlestown and Shepherdstown, but he went out in all directions, regarding no labour or difficulty: raising up new congregations in very many places, and inducing them to settle ministers. This was while he was only a Lay-Reader, and when he was ordained, he carried on the same zealous and laborious course. In this respect, I have frequently heard him spoken of by Bishop Moore, as one of the most active and laborious clergymen in the Diocese of Virginia, sparing no pains, and appalled by no labours or difficulties in the cause of his Divine Master. By this excessive labour, his health was somewhat affected; but looking forward to scenes of greater usefulness, in October, 1821, he took the charge of the parish of St. Paul's Church, in this city.

That here he was zealous and indefatigable in the service of his Master, there will be none, I trust, to question. Indeed, were I to be the judge, I should say, from what I personally knew of his labours, that they were really beyond human endurance for any length of time. Societies for the advancement of the cause of religion: societies for the amelioration of human suffering: the faithful discharge of parochial duties; almost daily efforts for the advancement of the young in the knowledge of religion; Bible-classes; lectures by the use of the magic lantern—preaching three times a day in this enormous Church, besides weekly lectures: taking all these together, I have no doubt to him might safely be applied the language, "in labours more abundant," and that he did not count his life dear unto himself. I have oftened reasoned with him on the magnitude of his labours, and I feel no hesitation in believing, and in recording that belief, that, by his labours while here, for the spiritual welfare of this flock, and for the cause of humanity in general, he prepared himself more completely for the ravages of that pulmonary disease, which at last led him to the grave.

4. Our brother was a man of remarkable disinterestedness. Here, my brethren, as on most of the points which I have, and on which I shall yet touch, I can say, I speak that which I do know, and I testify that which I have seen. I feel not the least hesitation in saying, that I have never yet beheld the individual of more pure and perfect disinterestedness. The question, how will such a thing affect me personally, never entered into his mind, and never passed his lips. How will it affect the cause of Christ, was his only question; and though he might and did sometimes judge erroneously, his motive was always good. I can prove his disinterestedness by a fact, in which I am personally concerned. He knew that he himself might be called upon to suffer reproach,

and even the deprivation of some valuable friends of his own, and of this Church, by encouraging an effort first suggested by himself of my settlement in this city. But time and again have I heard him declare, that the cause of Christ was his object; that his reproaches and his disquiet were not to be put in competition with a great design. And when he saw the large and flourishing congregation gathered in the Church, whose success he pushed on with such animated zeal and unwearied effort, I never heard from him one word but that of gratulation and thanksgiving. His disinterestedness was a most noble, shining trait in his character, and it will endear his memory to mine, so long as it shall be capable of retention. But this same trait was visible in a thousand instances. His whole life was one continued self-sacrifice for the salvation of souls. And though I stand not here to justify all the measures which he thought right to pursue—it would be false friendship for me to attempt it—yet let this my testimony, stand as long as I have breath to utter it—for real disinterested desire to do good, I know not his equal.

5. Our brother was a man of faith and prayer.

I believe it to be the lot of few, even of the true disciples of the Lord Jesus Christ, to have a more steady and realizing faith in the promises of God. In the darkest seasons of temporal distress; in the most boisterous and perilous periods through which the Church has of late years been compelled to pass; amidst all the evil surmisings, and unkind and ungenerous treatment which our brother has been called upon to endure, an unhesitating trust in the fulfilment of the promises of God never forsook him for a moment. There was no season so dark, but that his eye, illumed by faith, saw the light which was beyond; and this faith, it sustained him. If you ask how it was that with him this faith was always in such high and lively exercise, it can only be answered by the fact, that he was a man of prayer. His communication with the Father of spirits, through his Son Jesus Christ, were steady: and in every thing, by prayer and supplication, his own spiritual need—his temporal exigencies and the welfare of his own Church, and the Church at large, were made known unto God. Prayer, which the poet beautifully calls "the Christian's vital air," was that which kept alive in his bosom all the fire of faith, and hope, and love. I can appeal to multitudes in the house of God, this morning, who can testify to his fervency in the Church; at the meetings for special supplication; at their firesides, and at the beds of sickness; you know, my friends, that these things are so. God, who seeth in secret, only knows how much, and how often he poured out his soul in ardent supplication that you might be saved.

In declaring to you, my brethren, as I have done, that our brother was early converted; early directed his attention to the ministry—that he was a zealous and indefatigable servant of his Master—that he was a man of distinguished disinterestedness—

and that he was a man of faith and prayer, I have given him an high eulogium. I have done so, because I believe it was his due, and because I believe, that few in this city could so well appreciate his character as myself. If I am asked, whether I could not observe his failings? I answer.—His failings were as apparent to my observation as they could have been to the observation of others; but I looked at them with the eye of friendship: many others with an eye, to say the least, much prejudiced on the opposite extreme. But I am willing to risk the correctness of my judgment upon this single point, that his failings were the failings of a man of sanguine temperament—that by constitutional tendencies, he was bold and energetic, hazarding much, because the zeal of the house of God consumed him. Errors of the judgment, he often committed—not the most partial friendship would wish to conceal it: but errors, never of the heart. The milk of human kindness never flowed more purely than from his bosom. Who, who is there exempt from faults? Blessed be God, that in his eye, it is the purpose of the heart which constitutes the prevailing character of the action. The frailties, the mistakes of our brother, let them be buried in the depths of the ocean, where his mortal body now finds its resting place. His virtues, let them alone be remembered, for they were the triumphs of grace over the infirmities of nature—the planting of the Lord, that he may be glorified. Safe be the sleep of his mortal remains, till the Archangel's trump shall summon the mighty sea to give up her dead.

The task of friendship done to the memory of our deceased brother, I now turn to the subject as it forces itself on our immediate personal consideration. And, 1st. To the friends and relatives of our deceased brother. My duty, as it regards you, my afflicted friends, involves me in no difficulties; for let it be a source of abundant consolation, that we sorrow not as those who have no hope; for we know, that "blessed are the dead which die in the Lord." The Church to which we are attached, has on such occasions put a song into our mouths, even a thanksgiving to our God—

> "Why lament departed friends,
> Or shake at Death's alarms?
> Death's but the servant Jesus sends,
> To call us to his arms."

You have your comforts, and richer ones you need not desire. I know how much more abundant would have been your consolations, could your hands have administered to the last necessities of decaying nature; could you have been permitted to stand round his bed-side, and watched the last gleam of light upon his eye of faith. But one who doeth all things well, willed it otherwise. The deepest feelings of our hearts must be subdued into the

resigned declaration—"*It is the Lord.*" You are permitted to know that when his Master called, his loins were girded about and his lights were burning—the work of preparation had long been done; "*I am ready,*" was his dying declaration. He had nought to do, but to yield up his soul into the hands of his Redeemer. Cherish his memory, by following the bright example of his faith and patience. Let Jesus be the refuge and the hope of your souls, and though separated you must be till the day of resurrection, you shall then meet where parting and death are known no more for ever. God keep you, and fill your souls with abundant consolation: and comfort one another with these things.

2d. I turn to this congregation. To you, my friends, according to the utmost measure of his abilities, he was a faithful pastor. Many of you loved him, very dearly loved him; of many who now hear me, he may be considered as having been the spiritual father; *you* cannot other than cherish his memory. But to all of you, he stood in such a relation as to authorize the application of the apostle—"Remember them which have the rule over you."

There are three leading particulars in which you are called upon to cherish his memory. And I feel constrained to mention them, pass you what opinions you may please. My duty must be discharged regardless of all considerations but those of duty.

1. Cherish his memory, by attending to that *one great thing* for which he laboured; your personal salvation.

"O! it is a most dreadful thought, that the minister who has been always ready to spend and be spent in your service; who has watched over you, prayed for you, rejoiced in the hope of your salvation, and triumphed in the thought of presenting you as his joy and crown of rejoicing at the throne of Heaven, may be summoned as a swift witness against some of you, and have no account to give but of your sins. Oh, my dear friends, the bereaved congregation of a faithful minister, whose chief happiness was drawn from the hope of a happy eternity with you in the presence of Christ, do not endure the thought of an eternal separation. Bring not the anger of Heaven upon you for a despised ministry. Requite his love, then, as best you may, by following his example and obeying his advice. 'They mourn the dead who live as they desire.'"*

2. Cherish the memory of your deceased Pastor, by the character of the individual whom you shall select as his successor. Understand me, brethren; I speak not in reference to any individual upon earth. It would be the height of indelicacy for me so to do. But I speak of character and qualifications. Choose as his successor one of the same evangelical views and feelings. I do not doubt you on this subject, but I wish to warn you against even the

* Rev. Wm. Meade, on the death of the Rev. Oliver Norris.

possibility of any other course. The faithful and enlightened followers of the Lord Jesus Christ in this congregation constitute its moral and also actual power. Among you, let there be no divisions. With worldly-minded men, and on worldly principles, make no compromises. Betray not the cause of Christ on any consideration. Let any circumstances occur—let any pastor be chosen who should not carry on your lectures and your meetings for prayer, and your noble Sunday-school operations; your Bible-classes, your methods of parochial visitation, your whole system, hallowed by the labours of our brother and his sainted predecessor, Pilmore, and then on these walls, and on this pulpit, and on this desk, and on this chancel, will be written—"*Ichabod*"—the glory has departed. For your soul's salvation, and for the children whom this Church is nurturing for eternity, I charge you, before the Lord Jesus Christ, who shall judge the quick and dead at his appearing and his kingdom—let there be no divisions among you. If by the division of those called Christian, advantage should be taken to change the character and circumstances of this Church; to your consciences and to your God, it never, never can be answered. In the present state of affairs, offences probably will come, but wo to that man by whom the offence cometh. Let there be prayer in season and out of season, that God would send you a man after his own heart; one who shall go in and out before you in the fulness of the blessing of the Gospel of Christ, and be a faithful shepherd of the sheep, rightly dividing the Word of Truth.

Once more: It is a delicate task, but I may not shrink from its performance.

Cherish the memory of our deceased brother, by your regard for his bereaved, and now destitute family.—We have often heard, my brethren, of the ingratitude of republics. The servant of the public may wear out his life in the exhausting duties of his station, and then, when age or infirmities disqualify him for the further discharge of duties, he is cast off as an incumbrance—all his services are forgotten, and nothing is remembered but his incapacity for further usefulness. So, often, it is with the minister of the Gospel. His ten, his twenty, or his fifty years, may be devoted to the care of souls, in the most persevering duties of his exhausting occupation, and then, as his eye grows dim, and his natural force abates, he is usually cast off and left, superadded to all the ills and infirmities of nature, to contend with the iron hand of poverty. Still more unfortunate, generally, is the family of a minister of the Gospel: and there is no condition in life which is liable to such sad, and such awfully appalling reverses. While he lives, they have comforts: the wife of his bosom can maintain a standing in society suitable to the character of one who is on a level with all; his children can obtain the benefits of education. But let the withering hand of death lay itself upon he *head*, and the members wither away as in a moment. In one

sad instant, every thing is gone—and the stroke which removes the Pastor from his flock, not only makes his wife a widow, and his children fatherless, but dooms them at once to hopeless penury. Death breaks upon them like a very earthquake, and they may almost literally be said—to go down alive in the pit. The earth swallows up their hopes, their all. In this situation stands the family of your deceased Pastor. Soon, by the mass of you it will be forgotten, whether they are in existence. The cup they have been compelled to drink is bitter enough already. Will not your remembrance of the man who laboured for your *souls*, induce you to some generous deeds to those whose bodies are left the only legacy he could bequeath? I cannot carry out the subject: The situation of my own dear family, when death shall deprive them of all the hopes which are built on the frail tenure of my own existence, sends a pang to my heart, and chokes the utterance of my lips. No refuge has our brother's family but God—no efficient earthly friends but those who here love them for their father's sake. Oh pray ye, that the everlasting arms may be underneath them, and then let Christian love animate your hearts and hands to some deed, by which the memory of our brother may be cherished. He lives in those he has left behind him. Let us act as with that time in view, when the sea shall give up her dead, and Pastor and people meet before the throne. "Then shall the king say unto them on his right hand, inasmuch as ye did it to one of the least of these my brethren, ye did it unto me."

The Sunday after the foregoing sermon was delivered in St. Paul's Church, Dr. Bedell delivered it to his own congregation, in St. Andrew's Church, on which occasion the following introduction was used—

Previous to entering on the more immediate subject of my discourse, I feel it incumbent on me to anticipate an objection which may naturally arise. It may seem strange to some, that I should preach a sermon in commemoration of the Rector of another Parish. The answer to this, however, is obvious and satisfactory; for besides the personal intimacy and friendship which existed between the Rev. Mr. Allen and myself, which would alone be a sufficient reason, there are peculiar circumstances connected with this Church, which renders it an act of justice to his memory. By a series of most marked providential interferences, it was through the instrumentality of Mr. Allen, that my attention was first directed to this city. And when I passed through it, seven years ago, it was his perseverance which induced me to remain even long enough to preach. And when this Church was projected,

there are many now here who are the witnesses of the zeal and labour with which he pursued the object. And he never ceased to exert himself, till he saw the corner-stone laid with solemn religious ceremonies, himself delivering the appropriate address. Under the mighty hand of God, then, I consider this Church as indebted much to his instrumentality, and that, at the very least, it becomes us to pay some public demonstration of respect to his memory. Let this, then, serve as explanatory of the reasons, why I have deemed it expedient and proper to preach before you, as far as the different circumstances in which we are placed will allow, the same discourse which on Sunday last I delivered to his bereaved congregation.

SOME ACCOUNT OF THE BIBLE CLASSES OF ST. PAUL'S CHURCH, PHILADELPHIA — BY THE REV. BENJAMIN ALLEN, RECTOR OF SAID CHURCH.

As has been mentioned in the preceding Memoir, some of the brethren in England were anxious to be informed of the mode of conducting Bible-Classes. In compliance with their request, my brother prepared a history of his movements in connexion with his own class.

The account was given in the following series of Letters, addressed to a "Rev. and Dear Brother," who, no doubt, was the Rev. William Carus Wilson.

The Letters were published in London, by L. B. Seeley and Sons, under the direction of the Rev. W. C. Wilson. The publication was made after the death of my brother, for the benefit of his family. And with gratitude, I am enabled to testify, that a very considerable sum has been realized,

The following is the dedication—

"To William Wilson Carus Wilson, Esq. of Casterton Hall, Westmoreland: beneath whose hospitable roof the greater part of these few pages was prepared, they are now dedicated; as a slight expression of the gratitude which his Christian courtesy and kindness have awakened. May the blessing of the Most High rest upon his children's children; and may he, and they, with all they love, arrive, in due time, at the rest which remaineth for the people of God.

June, 1828."

LETTER I.

Rev. and Dear Brother:

The world calls you honourable; and I have great pleasure in regarding you as such, in the highest sense of the term. A name enrolled in the Lamb's Book of Life, shines with a brighter lustre than earth can bestow. The expression of an humble hope that your name is thus enrolled, does not excite in you any unhallowed feeling. Are you not conscious, that it is of free, unmerited

mercy you are what you are? 'Tis cheering to a stranger to greet a brother in the pilgrimage, and unite with him in ascribing glory to the LOVELY ONE who has redeemed us by his blood. To him be all honour, power, might, majesty, and dominion for ever.

The theme concerning which you desire me to write, is to me most delightful. I can frame no opposition to your request, for, in complying with it, I shall indulge the richest emotions.

The hours passed with my Bible-class have been among the happiest of my life. I would fain say to them, what one in your own land has said of other hours; "very pleasantly did they pass, and moved smoothly and swiftly along; they are gone, but have left a relish and a fragrance upon the mind, and the remembrance of them is sweet." Happier I do not expect to know, until I "reach the peaceful shore of blest eternity." They rise upon my view like the rich scenes of a beautiful landscape; and their interest is not a little heightened by the thought, that some, whose society I enjoyed in the midst of them, now rest in heaven. Yes, of the dear youth who have been in the Bible-class, more than one has gone down to the grave "in sure and certain hope of a joyful resurrection." I seem to recal them around me as I write. I beheld them listening as they were wont, with the seriousness of devoted piety, to the sacred page; both answering and asking me questions; and for a moment I forget that they are no more living and breathing upon earth. If the thought breaks in upon my mind that they have departed, it is accompanied by the recollection of the peace of their dying moments, and for that peace, I desire ever to be thankful.

There is another circumstance which makes this theme pleasant. I have probably no more warmly attached friends in the world than the members of my Bible-class. They regard me with a strength of affection which I by no means deserve: but which arises from their perception of spiritual benefits resulting from the exercises in which they have been engaged. They regard me as God's instrument: and if, from the infirmity of human nature, they treat the instrument with more attention than he merits, you will allow, that, while, as in duty bound, I caution them against idolatry to the creature, it cannot but be cheering to me to meditate upon their friendship. They are my "joy and crown;" and many of them, I humbly hope, will, through the abounding grace of God, be "stars in my crown of rejoicing."

Trusting that your feelings as a pastor will excuse these reflections, I proceed to give some account of the origin, progress, and blessed fruits of the Bible-Class of St. Paul's Church.

I know not how it may have been with you, my brother, but the opening of the twelfth chapter of the book of Ecclesiastes has always appeared to my mind peculiarly interesting. In saying, "REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH," Jehovah calls upon the whole race of Adam to become obedient

to his will. He says to each successive generation, bow at the foot of my throne, and receive the blessings of the life which now is, and of that which is to come. The Lord, the Lord God, merciful and gracious, speaks from his pavillion, and invites the young to become his sons and his daughters. He addresses himself to the tender heart and the opening mind; ere satan has established his dominion in the soul, or the world has spread its enticing snares; before "the evil days come, or the years draw nigh when they say, I have no pleasure in them." The "high and lofty one who inhabiteth eternity, whose name is Holy," thus bending from his throne to counsel the rising generation, is a spectacle astonishing to angels, and a spectacle which should lead to deep meditation on the part of man. God acts not without reason. Our duty, therefore, is to ponder his doings, that we may learn the way of wisdom for ourselves.

The susceptibility of the young is, undoubtedly, one reason why our Heavenly Father is pleased thus to address them. They are ready to receive any impression. Their expanding faculties look abroad and inquire for information. They are sensible of dependence; and the price they are ready to pay for protection and other benefits, is obedience. True, the waywardness of their nature prompts them to rebel; but they are by no means prepared to assert an independence of parents and teachers; and wholesome, affectionate discipline, can easily guide them into the way they should go.

Such a period never again returns during the life of man. Should we not then feel the importance of improving this seed-time? Infinite Wisdom sets us the example. Infinite Wisdom no where displays itself in a more charming manner than in calling the young to the lessons of the sacred page: to contemplate the wonders of creating, preserving, and redeeming love. Oh! what more becoming in us, than to invite them to stand at the foot of the Redeemer's cross, and receive into their understandings a knowledge of him who "was wounded for their transgressions!" What more suitable than to entreat them to look away from Calvary to the right hand of the throne, and behold "the crown which fadeth not away;" the "joy which is unspeakable;" the glories of that everlasting home, where "the Lamb in the midst of the throne will feed his people, and God himself wipe away all tears from their eyes!"

There are reasons for calling upon the young to "remember their Creator," which are consequences of the susceptibility I have mentioned. One is, the permanence of the impressions they receive. Ask an aged man what it is his memory holds with greatest tenacity. He will tell you, "the scenes and instructions of my childhood." Doddridge remembered to his latest day, the Dutch tile from which his mother taught him a lesson of Scripture. Gray, the poet, speaks beautifully of the occurrences

of childhood. And where is there an individual who has advanced into the vale of years, that does not know more of the circumstances of youth than of those of middle age? We see even such as are bowed beneath the weight of fourscore, retaining a most vivid impression of the lessons their mothers taught them. "Train up a child in the way he should go, and when he is old he will not depart from it," is the saying of God himself. Would we then see a generation rising up to serve the Lord? a people whose habits are moral, and whose enjoyments are holy, covering the land? We must seize the interesting period when the mind is ready to receive, and retain the instructions we give it: we must see that all know the Scriptures, even as Timothy knew them, "from a child:" we must give ourselves, if not wholly, at least in great measure, to the work of training the young "in the nurture and admonition of the Lord."

The frame of society is such, that the young are led not only to look up with veneration to parents and teachers while living, but to retain a strong recollection of their opinions and instructions after they are dead; so that when scenes of youth rise upon the memory, the lovely forms of pastor and parent appear again; resume their influence; and, as it were, repeat their lessons. How important then is it, that those forms should be associated with the idea of Scriptural instruction; that the lessons they repeat should be lessons of Infinite Wisdom; and that the child, then become a man, should, as he thinks of the past, be led to look forward to the heavenly home in which parents, and children, and pastors, may meet, never to be separated.

A prominent reason for saying to the young, "remember now thy Creator" is, that youth is liable to be called to eternity as well as old age. I have seen the eye sparkling, the cheek rich with bloom; and the whole countenance lighted up with the animation of health: as I beheld the form moving with activity amid scenes of pleasure and hope, it has seemed as if perpetual joy was the inheritance of youth. But, when summoned to behold the same form on the bed of sickness, the same cheek pale with disease, the same eye dimmed by the approach of death, I have felt the truth of the saying, "all flesh is as grass, and all the goodliness thereof as the flower of the field." Yes, and when by the pillow of the dying youth, I have heard the inquiry, what must I do to be saved? I have felt, as I now feel at the recollection of such a scene, it is important for the young to "remember their Creator," because they may never be favoured with any other period than that of youth in which to remember him. I have heard the beautiful female when suddenly called to the experience of death, exclaim, "will the heavenly Father of whom you speak have mercy upon one, who has neglected to seek him until her last hour?" I have heard the young man sinking beneath the arm of the destroyer say, "Oh! that the Lord would have mercy upon me!"

And shall not scenes like these—scenes which are continually occurring, arouse us to entreat the young to remember their Creator? I know not what must be the feelings of the heart that is indifferent to the salvation of souls. Such a heart is certainly not one renewed by divine grace. Such a heart, my brother, is not yours.

One reason why the young should be called upon to "remember their Creator," appeals with great power to parents. As the feebleness and infirmity of age draw nigh, what so cheering to a parent as the piety of his children! To see them walking in the way of the Lord; their time, their talents, their all devoted to JESUS: they living only to be benefactors to man—channels of blessing to all who are around them. What aged father, what even dying mother, but must rejoice! When, on the other hand, a parent who has affectionately watched over his child, beholds him in the ways of profanity—"in the seat of the "scorner"—with the riotous and the wine-bibber—how unutterable the anguish that seizes on his soul. "My son! my son! would God I had died, rather than to have seen thee thus!" is oft his exclamation.

And what can make a child grow up to be a blessing? The law of the Lord. What can occasion purity and holiness in his life and conversation? The inspired Word. If carried home to his heart by the Holy Spirit, that divine truth will be to him a means of holiness; and, in consequence, will be to his parent more precious than rubies. The husbandman desires an abundant harvest; he ploughs the ground and casts in the seed; and the rain from heaven comes, with the beams of the rising sun, and a harvest is gathered. So let the anxious father, the affectionate pastor, sow the seed of Scriptural truth: the promise is, it shall not be in vain. It shall accomplish that which the Lord pleases: it shall prosper in the thing whereto he sends it.

Thoughts like these have long dwelt upon my mind; and it was in consequence of such thoughts, that I was led to the establishment of my Bible-Class. It had been my delightful habit to instruct the children of the congregation: but the Bible-Class was instituted for those who had passed the period of childhood: for young ladies and young gentlemen who had passed the age of fourteen. I saw the benefit of instructions addressed to youth while in a country parish; I had heard of Bible-classes existing in different parts of the United States: and, on moving to Philadelphia, I resolved, in dependence on the aid of "Him without whom nothing is strong," to establish a Bible-class on what appeared to me an improved mode.

Having thus resolved, I commenced the work in the manner which shall be detailed in a letter to our mutual friend. May the blessing of the Most High rest upon you!

LETTER II.

Rev. and Dear Brother:

When we stood together at the grave of the Thorntons, it occurred to me that it would be difficult to find another sepulchre containing the relics of as much philanthropy. The idea I then cherished I expressed to you. While meditating upon the Scriptural instruction of the young, I cannot but say, that the reason why we are not favoured with more frequent instances of expansive benevolence, is our neglect of Bible-teaching. We suffer ourselves to be seduced by custom into a course, which, if we were false philosophers or deists, might become us; but which, as we profess to be Christians, is wonderful. "Do men gather grapes of thorns, or figs of thistles?" We leave our youth without any regular, systematic, well-applied plan of instruction in the Sacred Word, and we expect them to become ornaments to the country and pillars of the Church. Was it thus the Almighty counselled the Israelites to act, when he said concerning his revealed law, "Thou shalt teach them diligently unto thy children; and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up?" Did our blessed Lord act thus, when he continually referred to the ancient Scriptures? Did the inspired apostle at Athens counsel the Areopagus, or preach to the young to go to the fables of Jupiter and Venus for instruction? "The times of this ignorance," said he, "God winked at; but now commandeth all men every where to repent." Are we then to anticipate a generation of philanthropists and holy men, while so little care is taken to hold up to our young the example of the Saviour, and invite them into the paths of the Gospel?

The Bible-Class of which I am to speak, was commenced in the following manner:

Notice having been given of the design, a number of young ladies came together at three o'clock in the afternoon of a Friday in February, 1822. The place of their assemblage was a large school-room. The exercises of the occasion began with singing, and the use of the Litany. When prayer and praise had ended, they were addressed on the importance of religion to the young; an appeal was made to them concerning the benefits that would result to their souls, for time and eternity, if they diligently searched the Scriptures, and implored God's blessing on what they read. They listened attentively. There was enough in the subject to recommend it to their thoughts, and they were anxious to embrace the privilege of becoming thoroughly ac-

quainted with the divine word. Among them were many whose minds and hearts were not yet imbued with the spirit of the Gospel; some of the thoughtless and the gay, even the votaries of fashion, were there; for an elderly lady of great seriousness, who came among them, said to me afterwards, she had scarcely been in the company of as many fashionable persons for twenty years. It rejoiced my heart to see the young, even those whose souls were not yet given to the Lord, thus come trooping to engage in searching the Scriptures. I blessed God for what he had done, and entered upon my work with hope—hope, which I am thankful to say, was not disappointed.

"My first and greatest success," I may say with Baxter, "was among the young;" and this was the manner of it.

At the close of the lecture, I informed the members of the class that questions arising out of the first ten chapters of the Bible, had been prepared; each written on a slip of paper; and were then lying in a small drawer under a letter-box, made for the purpose. Every one was solicited to take a question home with her: examine the portion of Scripture out of which it was to be answered; and bring a written answer on the next Friday. I urged them to write their answers at full; to mingle their own reflections; express themselves in their own words, instead of adhering too closely to a commentary; and to write with freedom as well as fulness. Each young lady was also desired to attach to the bottom of her answer any question, concerning any portion of Scripture, but more especially the one under review, concerning which she wished to inquire; and a promise was given on my part to answer such questions. No young lady was to attach her name to an answer. There was in consequence not the least objection to writing, and to writing with the greatest fulness and freedom.

The retiring character appropriate to the female, was not invaded. The utmost delicacy of form in conducting the class, was preserved. The members of the class were spared those unpleasant feelings, always incident to being publicly catechised. And, whereas in giving oral answers, the most uninformed might, from not having so large a share of natural timidity, have appeared to the greatest advantage; in written answers the real character of the mind displayed itself. I was gratified by seeing them take their questions, and retire with the intention of meeting me with answers on the afternoon of the next Friday.

I could not but feel, at the close of our first exercise, that it was good to be thus employed: for who, said I to myself, are these youth? Are they not the future wives and mothers of the land? The hope of many a family? The centre of influence to many a future scene? May not villages, towns, cities be benefitted, through their agency? Will they not, after I am dead, rise up to assert, each in her proper sphere, the excellence of piety—the value of the Gospel?

Oh! I felt thankful for having been permitted thus to assemble them, and I returned to my home to praise God for what I had witnessed.

I soon heard from various quarters, that the plan of written answers to written questions was about to make the class popular. The usual mode, being oral, had kept many from attending other classes. Some of the ladies of my own congregation, when they first heard of my design to establish a class, had declared their unwillingness to attend, saying they were too old to be catechised: but the moment the plan of written answers was developed, they at once resolved to come.

The next Friday afternoon was cheered by a still more interesting scene. The young ladies attended in large numbers. They brought their answers to the first questions: and I had arranged the second set of questions out of the second ten chapters of the book of Genesis. The exercises commenced as before with singing, and the use of the Litany; after which, a lecture was given on the evidences of Christianity—the reasons why we receive the Bible as the word of God: together with a few historical notices concerning the principal writers, the preservation and translation of the Old and New Testaments, &c.

In this and every other lecture my aim was to be easy of apprehension, and level to every understanding. We sometimes mistake in addressing even the higher classes of society. The man of great mind prefers a simple mode of address; and there are few congregations in any part of the world in which all have great minds. In addressing the Bible-Class my desire was to be understood by all; and, what is of still more consequence, to reach the heart of all. The Holy Spirit claims the prerogative of influencing the heart, as well as of truly enlightening the mind. But the Holy Spirit condescends to the use of means; and it is certainly important, that we carefully select and appropriately use the best means.

At the close of this second meeting of the class, the young ladies deposited their answers in the letter-box; and then, from the drawer under it, took their second set of questions. I carried their answers to my study, and, during the week, examined them. They displayed a variety of degrees of research, but were all interesting. Some were replete with expressions of thankfulness for the opportunity of engaging in searching the Scriptures, in what was regarded as a profitable manner. Not a few presented texts from the sacred page corroborating the statements made; some indulged in pious reflections, which I rejoiced to read; some appended to the view of doctrine or of duty given, questions which had arisen in the writer's mind, and which I was glad to have the privilege of answering—all proved incontestibly, that the pastor who desires the good of his flock, will do well to establish a Bible-Class.

The labour of reading the answers was compensated by the abundant pleasure; and the time they occupied was by no means great. Moreover it was time selected from the leisure hours of a whole week. Leisure—did I say! Indeed, my brother, I think I ought to ask pardon for that expression—an expression I have already used in conversing with you upon the same theme. Is it only the leisure time of a clergyman that is to be given to instructing the young of his parish in the truth of God? Should it not be "his meat and his drink" to fill every opening mind with the precepts of the Gospel? Shall he be content to drive into a corner that part of his duty which promises the most abundant harvest of good—the greatest number of souls as seals of his ministry? Has he a hope of wearing a crown "which fadeth not away," and does he desire to have in that crown numerous stars! Let him never think it sufficient to seek merely leisure hours for attending to the spiritual interests of the young. Nay: verily—rather let him look at the example of him who passed whole nights in prayer; and, rather than not read attentively the answers of a Bible-class, borrow moments from his pillow.

I pray you suffer the word of exhortation on this subject, for really my heart constrains me. Necessity is laid upon me to entreat others to sit down to the rich banquet of spiritual joy of which I have myself partaken, and of which I am able to report that it is most delightful. "I rejoiced greatly," said one of old to an elect lady, "that I found of thy children walking in the truth." Brethren in the ministry, who may read these lines, do you desire to partake of an Apostle's satisfaction, and to rejoice with the fathers and mothers of your flock over the rising offspring? Then I beseech you assemble the young, and devote much of your invaluable time to the work of instructing them in the sacred page. I have felt on going to a country parish, and there finding that the lapse of a few years had transformed those who were children when I was among them, into fathers and mothers of families—I have felt that the period of youth was infinitely precious as a period of pastoral instruction. I have said—Oh! that I had done more! Oh! that some neglected opportunities may not rise against me in judgment! A few years ago, and those who now are beyond the reach of my influence, were ready to listen to my every word; to drink in, like the thirsty earth, the rain and the dew of spiritual instruction. I had catechised them —had prayed with them—but I had not done all that I might have done. And thus it is every where. A little time, and those who were children at your feet, are young men and women; and those who were young men and women are surrounded with families; and those who were surrounded with families, are, like the scathed oak, tottering on the brink of the grave. Oh pastors! pastors! are we set to snatch souls as brands from the burning? Are we commanded to "exhort with all long-suffering and doctrine, in

season and out of season?" Shall we not pity the young? shall we not pity the aged, who yet are alive, and desire the salvation of their offspring? shall we not pity the land in which we dwell? shall we not have compassion on the world? Let us then be up and doing—thinking nothing done while any thing remains undone—exerting ourselves above all for the rising generation. "Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance."

May your prayers ascend for me, that I may be guided in the right way; and may we and ours meet in a happy eternity.

LETTER III.

Rev. and Dear Brother:

When you led the devotions of the few who assembled a short time since to converse about the instruction of the young, it was your prayer that God would be pleased to make use of our consultations for the promotion of his cause. I feel as I now write, there is little hope of any good resulting from what I am doing; what are the statements of an individual, and that individual a stranger, likely to effect! but, encouraged by that prayer, and by the saying of Scripture that the "weak things of the world" are chosen as instruments, I proceed.

The young ladies of the Bible-class assembled for the third time on the third Friday afternoon at three or four o'clock. At that third meeting I was fully prepared to commence an exposition of the Scriptures. An exhortation to the duty of remembering our Creator in youth had been given at the first meeting; a statement of the evidences of the inspiration of the sacred volume had been made at the second. The divine word, in all its richness and glory, then became the subject of our meditations; and, at the third meeting, a beginning was made at the first verse of Genesis, with the intention of continuing to the last of Revelation. Nor was this intention a vain one: the Lord enabled us to go through the whole of Scripture; and the employment was found so delightful, we began again; and still again; so that when I left America, we had commenced our third review of the sacred pages. Blessed be God for the strength he imparted and the happiness he vouchsafed to at least one spirit during those successive meditations upon his glorious volume!

What blissful hours I then enjoyed!
How sweet their memory still!

But to return. Having at the first lecture given questions out of the first ten chapters of Genesis, and at the second lecture

received answers to those questions, at the third I had those answers in hand, and was therefore ready to give, along with an exposition of the chapters themselves, such comment on the answers as appeared desirable. This comment was always given with freedom, because I knew not whose answer was the subject of it; so that if the writer of an answer had fallen into a mistake, and it was expedient to allude to that mistake, I was sure that, in making the allusion, I did not occasion any peculiarly unpleasant sensations. The author of the mistake was known to no individual in the lecture-room save herself. The opportunity of unrestrained expression of opinion, which this gave me, was valuable: not merely the expression of opinion, with reference to essential doctrine and duty, which all are bound to give; but to those minor errors, which, because they are not of the highest degree of moment, are not always corrected. The comment upon the answers was as free as my thoughts. This comment was as full, also, as time and strength permitted. It sometimes was short: it was not permitted to interfere with the exposition of Scripture. Usually it came in the course of that exposition: for, the answers being to questions arising out of the chapters under review, it was only necessary to take a passing notice of them. Sometimes the answers were the subject of remark at the close of the exposition: and in a few instances they were dismissed from view before the exposition. At no time have the whole of the answers been read to the class, except when peculiar circumstances of weather, &c. caused them to be not very numerous. The greatest advantage, however, has been found to result from reading those portions of the answers which consisted of pious reflections. These being made by the member of the class, have, when read by me to the whole class, been frequently more beneficial than my own remarks. The meditations and reflections of the young, are, when urged with accompanying exhortation, peculiarly powerful upon the young. I have often seen the class melted into tears, when reading to them those meditations. For such reading, the most appropriate place was found to be the close of the exposition of Scripture. I discovered soon a great increase of these pious reflections in the answers. There was not room for the indulgence of vanity in making them. The number of answers was such, there was usually no possibility of my reading them all. And, when, from the peculiar character of the reflections contained in any particular answer, I was led to read it aloud, the writer was unknown to me, and continued unknown to the class. I had every evidence that the reflections flowed from hearts beginning to be influenced by divine grace: for, not only were these reflections written in the answers, but many of the members of the class began in a little time to manifest the spirit of the Gospel; to come out from the world, and separate themselves to the service of Jesus.

Thus have I stated in general the manner of procedure: for the mode at the third time of meeting was the mode throughout. The questions taken home by the members of the class at the first time of meeting, were from the first chapter of Genesis; those at the second meeting, from the chapters next in order: those at the third, from the chapters next following: while the answers brought to the second meeting were from the first; those brought to the third meeting from the next chapters, and thus onward throughout the Scriptures. Beginning my exposition of Genesis at the third time of the coming together of the class, I had always in hand the answers to the questions arising out of the chapters under review. I had therefore the thoughts of the members of the class upon those chapters before me at the time of expounding them: so that we, as it were, spread out our thoughts upon the Scriptures together; though no one uttered a syllable during the exercises except myself. If "the Bible" be "the religion of Protestants," surely such a mode of proceeding cannot but be useful.

As has already been stated, the expositions I gave were plain rather than critical: practical rather than learned. I aimed at laying before the members of the class their state by nature, and the means of their recovery. SALVATION BY GRACE THROUGH FAITH was the perpetually recurring theme. Depravity, justification by faith only, sanctification by the Holy Spirit, taught as they are throughout the whole of Scripture, were presented to view. Whether biography, history, prophecy, divine poetry, or whatever of the sacred word lay in its grandeur before us, JESUS was the continual subject; and as you know, my friend, the name of Jesus is "as ointment poured forth," it was a subject of which we never became weary. The word, "sweeter than honey, or the honey-comb," was found to be "perfect, converting the soul: sure, making wise the simple: right, rejoicing the heart."

An individual concerning whom you have preached, was made of great use to us—the venerable Thomas Scott. His Commentary was usually read by me as a means of preparing my heart for the duties of the class-room: and the spirit of his practical reflections was the spirit I was desirous should breathe through my expositions of Scripture. Other works were studied by me of course, but in none did I find myself so much refreshed; and, though my mind sometimes ranged over a wide field in search of information, by no human aid was I so well fitted for my labour as by his. Very often, indeed, did I feel thankful that I was favoured with his strong, original, and spiritual thoughts. The practical piety of Scott appearing to me more precious than the learning of Warburton, I uniformly recommended his Commentary.

Several circumstances of a highly interesting character developed themselves in the course of the exercises of the class. One these was the manifestation of a desire to know "the way of

salvation," as exhibited on the part of those who had before been strangers to it. This desire was discovered in the answers. Oft was the question of the jailor at Philippi put to me; and in such manner, that it was evident the person putting it had not entertained it before. I found myself in the midst of those, who were beginning to experience the fulfilment of the promises. I was called upon to direct the weary sinner to the Saviour's cross; to hold up Jesus in his various offices; to comfort the mourner; to point the broken hearted to that "Lamb of God who taketh away the sins of the world." You know the joy this must have occasioned in my heart; you, doubtless, have seen the young inquiring the way to Zion; and therefore can conceive, what I will not attempt to describe, the delight of my soul. Oh! that I could persuade every minister of the altar to partake of the same delight! He would then be happier than the prince upon his throne.

The great benefit of written answers, and of answers without the names of the writers, was more and more manifest. The moment a desire to know the way of salvation sprang up in the heart of any member of the class, she had every inducement to communicate it to me. She had only to give utterance to her feelings in her written answer, and the counsel or encouragement she needed, was at once given—given without her attracting observation, or any one knowing the person for whom it was intended. I had thus, too, an opportunity of addressing to the whole class, the consolation or advice which her particular case required; and, as the gracious Spirit produces the same effects in every heart on which he operates, there was every probability, that what her circumstances called for, would be made useful to many. Indeed, the result proved that it was thus useful; for, not unfrequently, after an exhortation to the whole class, founded upon the answer of a single member, I have received intimations of benefit experienced by other members. The very fact of one who before was thoughtless concerning her soul, inquiring the way of salvation, has aroused those who still remained thoughtless; and, instead of beholding a single sinner returning to the Lord, I have been called to rejoice over many—many who still continue to "witness a good profession."

The freedom of communication between the pastor and the young, created by the mode I have described, appears to me to possess great advantages. What faithful minister does not know, that, in the ordinary manner of intercourse, there is great difficulty in procuring an expression of the feelings of the young, and especially of young ladies, on the subject of religion. They may have salutary impressions: those impressions, however, remain unknown to all beside themselves; and, for want of fostering care, continue feeble, instead of attaining strength. Youth requires a peculiar mode of address, as well as childhood and

middle age. What then more manifest, than that the pastor who applies that mode of address, and applies it with a knowledge of the circumstances of the case, must enjoy a very great advantage.

The skilful gardener wishes to observe the first springing of the precious plant; and not to remain a stranger to it until it has put forth its fruits. He wishes to watch over it with assiduous care, from the first moment of its appearance; that he may pluck the weeds from around it, shield it from the noontide beam, water it with dew from heaven, preserve it from the careless traveller. And is not the spritual husbandman equally anxious! Shall he not adopt the means of ascertaining the first springing of the plant which he hopes may flourish eternally?

To drop the metaphor—should not the clergyman desire to know the first existence of a faint wish in the souls of the young to seek after wisdom? What enticements surround the young! What allurements does the world present! How much from within and from without, opposes the youthful traveller in his attempt to look toward Zion! And, to say no more, how powerful may the voice of a respected clergyman prove in winning from the ways of vanity—in calling from the paths of sin! and what redoubled power may that voice exercise, if its accents be addressed at the critical moment! and, of all moments, what so critical as that in which there is a rising desire within, uniting with the entreaty which falls upon the ear?

"I speak that I do know, and testify that I have seen," hence my remarks are extended to perhaps an undue length. Oh! if the young are only won to an active engagement in the Sunday-school, the Bible and Missionary Association, and other means of Christian charity, who does not see that their exposure to present and everlasting destruction is thereby lessened!

May the Lord bless the youth of England!

LETTER IV.

Rev. and Dear Brother:

When we stood together in the gallery of your church, and looked abroad upon the place where the assembling crowds are in the habit of listening to the preached Word, we were as if by a pool of Bethesda, along which the Saviour passes to heal. There are more instances than one on record in which he has healed within those walls. May those instances increase in number until the old, the middle aged, and the young shall all, by sweet experience, have found him to be "wisdom, righteousness, sanctification, and redemption."

The young, however, are at the present moment, my peculiar care; and to ask attention to their immortal interests, my delightful vocation. Allow me, therefore, to mention an advantage or two connected with the Bible-class, in addition to those I have already stated.

It is no small benefit to the youthful mind, to have at all times ready means of approach to that "treasury of things new and old" which the pastor possesses. By various reading, and continual prayer, he has obtained the key of knowledge, and is capable of unfolding the truths of God's revealed will. I allude not to "secret things," but to those which "belong to us and to our children." In his studies he has found the meaning of a difficult passage; has become familiar with the most plain and spiritual expositions of truth. He, then, has it in his power to convey, in a single sentence, information which it may take an unaided inquirer months to obtain.

Who does not know, that, in the ordinary modes of intercourse, the young have no ready access to this his stock of knowledge! True, it is imparted by him in his sermons; and it dwells upon his lips in conversation, as he passes from house to house among his people. But the natural diffidence of youth prevents inquiry; and the usual intercourse of social life furnishes no very favourable opportunity for inquiry concerning divine revelation. As to calling upon a pastor, and ascertaining in his study the meaning of Scripture, how many are deterred from this by fear of interrupting him! How few are willing to call, who have not become decidedly serious!

Now we know it is the pastor's business to throw himself open to inquiry: to lead the way in the search after truth: and so to encourage every class of his hearers, that there may not only be no impediment, whatever, to their approaches to him, but that every possible facility may be afforded. Nay, more; he should excite a spirit of inquiry: should call on the mind to think: should make to it forcible appeals: should rouse it by diversity of argument: should compel it, as it were, to ask him for information.

All this is done in the course of the Bible-class. Independent of the inquiries which a desire after their own salvation may lead the members of the class eventually to make, the pastor there calls upon every individual to "search the Scriptures;" and, if there be a single passage or subject contained therein, concerning which, information is desired, to state what that passage or subject is, in the form of a question, written at the foot of her answer for the week; promising to meet every such question with the most satisfactory information in his power. I cannot conceive that any one will find a spirit of unhallowed curiosity fostered by this: the same influence that encourages the asking of proper questions will always be able to repress improper ones. As to the propriety of encouraging to ask questions, we know that our blessed Lord

met every approach of his disciples with the readiest information, and graciously invited them to come to him.

Nor has the pastor reason to fear being burdened with too numerous questions. My experience, at least, teaches me that, in a very large class, they are not likely to become too heavy a tax upon even an ordinary degree of knowledge. I never found the disposition to inquire too great. We all know that the human heart is not naturally prone to delight in the Word of God; and the minister of that Word need be under no apprehension of having too much employment in answering questions concerning that Word. Even with all the facilities for inquiry presented by the Bible-class, he will find himself called upon to encourage that inquiry, rather than to repress it.

There was one set of questions put to me, which, though not necessarily connected with passages of Scripture, always arose in the mind which began to be influenced by divine truth: and that was with reference to worldly amusements. The young female, trained in the midst of idleness, with no other occupation than seeking to be amused; having companions as frivolous as herself, whose thoughts were trained in the school of romance and wild imagination; found, when she began to examine the Scriptures, that there were duties resting upon her which she was bound to discharge. "I discover," she began to say, "that my parents ought to have my most assiduous attention; my brothers, my sisters, should experience continual proofs of my love; the very servants of my father's house must be regarded as objects of my care. I feel that I am bound to seek the good of all. The improvement of my mind can no longer be neglected; and, above all, the culture of my heart. Time, therefore, I perceive to be precious. How am I to employ my time? Am I right in going to the theatre? Are assemblies for fashionable dissipation profitable? I desire information on these points." Such inquiries arose in many minds; and in consequence, I was often applied to for my opinion as to the usefulness and propriety of the theatre, ball-room, &c. This afforded an opportunity of giving advice to all the members of the class at once. Inquiry produced conviction, and many of the children of folly gradually withdrew from the paths of the destroyer; became sensible that they had souls—that it was necessary to seek the salvation of those souls—exercised "repentance toward God, and faith in the Lord Jesus Christ"—and, abounding in "every good word and work," began to "shine in the beauty of holiness."

It was no small advantage connected with the Bible-class, that it introduced the members of it to a familiarity with many of the most useful and practical books. Immediately after the formation of the class, a plan was devised, by which the members of it were enabled to procure to themselves an excellent library. A small box was placed in the room, and voluntary contributions were

received in it, which were expended in the purchase of books for the free use of every member of the class. A young lady took the office of librarian, and, at the close of every meeting of the class, each of the members present was privileged to carry home with her a book. Thus the writings of Mrs. Hannah More, and of such authors as Mrs. Hannah More would have recommended, were procured and circulated; and they were read, not only by the ladies themselves, but, in many instances, by the families to which those ladies belonged. Thus parents and brothers were benefitted.

But I anticipate the inquiry—Why confine the Bible-class to young ladies? Are not the souls of young men equally precious? Certainly; and in consequence of the conviction of their value, a Bible-class was established for the young men of St. Paul's Church also. There was no difficulty in inducing a considerable number of them to attend and engage in the exercises of a class conducted in precisely the same manner with that for young ladies, and having connected with it a library of a similar kind, The members of the young men's Bible-class, however, being generally employed during the day, found it more convenient to assemble in the evening. I regret to be obliged to state that they did not attend in as great numbers as the young ladies, nor was their class as permanent. It ought to be added, that a great body of the young men of the city of Philadelphia are prevented from attending a Bible-class by the incessant occupation of all their leisure hours in doing good to others—either in the capacity of Sunday-school teachers, distributors of Bibles and Tracts, or Scriptural agents of some other kind. I rejoice in being permitted to state this, although I am obliged still further to add, that too many of the youth of that favoured city are indisposed to every good work. The Lord graciously pour out of his Spirit, until the young of every land are converted! until all our young men deem it their chief glory to be servants of the KING OF KINGS, and our young women become like the "polished corners of the temple!"

In process of time, another advantage began to display itself. The young ladies' Bible-class, (which, as most numerous and permanent, I dwell upon chiefly,) rejoicing in the privilege of searching the Scriptures, directed its attention toward those who continued destitute of the Gospel. "Shall we sit beneath our vine and fig-tree; shall we pluck the fruits of eternal life."—the members began to say—"shall we possess these benefits, and not endeavour to impart the privilege of enjoying them to others?" Before I was aware of it they had collected among themselves fifty dollars (about eleven pounds sterling,) as a contribution to a Missionary Society. But for the meetings of the class, this collection, there is every reason to believe, would not have been made.

These meetings gave to the ladies an increased power of action in the cause of charity. Good works which they would not have thought of doing, isolated, and in their separate families, it became easy for them to perform when together. It was only necessary for a plan of Christian benevolence to be mentioned, and all, according to their disposition and ability, brought their offerings, and the plan was accomplished. They began thus to taste the luxury of doing good; and to some this was the commencement of much joy.

Along with the desire of doing good to others, they indulged their strong feeling of gratitude to me for having invited them to enter a Bible-class. The money they contributed, they gave into the treasury of the Missionary Society, for the benefit of those who were destitute of the Gospel: but according to the terms of the constitution of the society, they gave it to entitle me to the privileges of patron or director of the Society. This act was followed by a number of others of a similar kind: so that, through the force of their thankfulness for the discharge of a most delightful duty on my part, and a duty of the most obvious kind, I have been made manager of several Christian institutions. I name this as a proof of the benefits of the Bible-class, and of the sense entertained of those benefits by the class itself.

May the Lord bless all the world!

LETTER V.

Rev. and Dear Brother:

It has ever been my desire to see instruction made pleasant. From the earliest attention I have given to the subject, I have meditated with delight upon a plan of communicating knowledge, which should show, to the satisfaction of all, that the words of the divine volume are true, and that wisdom's ways are indeed ways of pleasantness. Briers and thorns grow in the path of sin; but it does not therefore follow, that they must be strewed with liberal hand along the path of knowledge. Because the "way of transgressors is hard," must therefore the way of the young, who are invited to return to obedience, be filled with difficulties? Rather let the example of the Saviour instruct us; let the spirit of the Gospel breathe in all we do. The law of kindness is all-subduing, while severity awakens resistance.

Truth, we know, is not to be attained by mere play: there must be application and an exercise of the faculties. But in communicating truth, we certainly have it in our power to imitate him

of whom it was said, "the multitudes wondered at the gracious words which proceeded out of his mouth." It is pleasant even to think of the modes of instruction presented to view in the sacred volume. Parable, biography, and poetry, unite with history in furnishing varieties in the manner of teaching. Is it not because Infinite Wisdom is willing to accommodate itself to human understanding, that such varieties exist? Are not the types, shadows, emblems, also furnished in the sacred page, additional proof of the divine condescension? Did not he who spake as never man spake, borrow illustrations from the work of his own hands —the flowers, the birds, and every other thing throughout the range of his creation? Are not the words we read in the Bible constantly calling upon us to look from the sun in the firmament to the springing blade of grass for lessons of wisdom? Why, then, since the Almighty bows so far as to make his modes of conveying instruction agreeable, can we not make ours so? Why, since divine grace is ready to impart its help, as well as divine example to marshal us on our way—why, oh! why can we not solicit the whole of the rising generation along the road to temporal comfort and everlasting glory? Brother—or rather, should I not say father—this is a mighty theme. Your tongue and pen are both well employed concerning it. Would that there might be a spirit aroused in this land sufficient to undertake for the salvation of the young! determined to go forward with the work—to make the appeal to every Christian heart—to flash conviction upon every Christian mind—to set before ministers and parents the awful account they must render—and never to rest till all plans of instruction are made both pleasant and salutary: or, in other words, until all are conformed to the Bible.

Are we expecting to stand before Christ, and receive the plaudit—"well done, good and faithful!" and shall we continue indifferent to Scriptural education? I grant that the poor are providing for; but are the souls of the rich not precious? We do right in thinking of Ceylon; we do right in sending the Gospel to the Hindoo; but are we right in neglecting the souls of the young within our own borders? Oh! Lord, awaken the mind of Christendom to this subject; then will the knowledge of thy word extend throughout the earth.

I have, as you are aware, taken the liberty of suggesting the plan of a CHRISTIAN INSTITUTE; and, called upon as I am to throw upon paper some ideas concerning that plan, I know not how to proceed with more propriety, than by giving an account of the efforts I have been enabled to make, and the results of those efforts.

After the Young Ladies' Bible-Class had gone through the Old and New Testament, and had begun their delightful task a second time, it occurred to me, that a mode might be devised for communicating to them a knowledge of history in connexion with the prophecies of Scripture. The connexion between sacred and

profane history is in a high degree interesting; and history viewed as a fulfillment of prophecy is much more so. The practice of observing the rise and fall of nations without any regard to him who "putteth down one and setteth up another," is atheistical; and yet this practice is very common. Who writes history in connexion with prophecy? Who reads it with the same connexion? Are not men in general content with looking at the exploits of generals; the valour of armies; the skill of statesmen; without thinking of that Jehovah who "does his will among the inhabitants of the earth?" I really know no course of instruction that places the Bible in the throne, and points to the God of the Bible as directing the fate of empires. Scipio, Cæsar, Alexander, Hannibal, Lycurgus, and a myriad more, are the gods to whom the youthful heart is made to bow: its incense is usually directed. We preach about CHRIST as KING; and some pious souls talk to their children about him as such; but where is systematically pursued, that plan of teaching history that accords with the Scriptural doctrine—the Lord "will overturn, overturn, overturn, and they shall be no more till he shall come whose right it is?" And is it to be expected, my father, that men will acknowledge JEHOVAH as Lord paramount, when in the season of youth they are not taught to honour him as such?

To convey information to the youth I have referred to, a course of lectures was prepared; together with a series of paintings, representing the most prominent scenes alluded to in history.

The lectures took a view of the rise, progress, and fall of the principal nations of antiquity. The Assyrian, the Chaldean, the Persian, the Grecian, the Roman. Egypt, the cradle of the nation of Israel, was not forgotten. The Lord God Omnipotent, however, was continually regarded as present: his wrath as destroying—his blessing as giving prosperity—his will as bestowing victory upon armies, and power upon kings. His great designs were exhibited as they lie developed in Scripture—his intention to raise and to correct Israel; and, above all, to bring in the kingdom of him upon whose "shoulder is the government." The word predicting the coming of Cyrus was shown; and the life of Cyrus narrated; his success: the opening before him of the two-leaved gates: the setting the captives free: together with every chief event, whether in the life of individual or empire, which was calculated to prove the inspiration of the lively oracles, or present to view the Almighty as the ruler among the nations.

The paintings were upon glass, and were magnified by means of lens placed in a lantern. These being, as I have mentioned, representative of the prominent scenes mentioned in the history, increased in a vast degree the interest of the lectures; and impressed upon the memory, in a manner nearly indelible, the facts of the history.

I found the number of persons disposed to attend these lectures very great; and was obliged to resort to tickets, to prevent being overwhelmed by too great a crowd.

The plan of lecturing upon history having proved so successful, I resolved to prepare a series of sermons upon the wisdom and power of God as exhibited in the works of creation. These, as, like the lectures upon history, they were accompanied by representations upon glass, were delivered in an appropriate room during an evening or an afternoon of the week.

I adopted such means of instruction, in addition to all those usually employed by parochial ministers, for the purpose of increasing the interest which the young already manifested in the study of the Holy Word; of increasing their stock of information also; and of endeavouring to lead their minds to see God every where. I found myself richly repaid in the pleasure connected with the preparation of the lectures; together with the satisfaction attending the delivery of them.

The sermons, or lectures upon the wisdom and power of God, as displayed upon his works of creation, consisted first of a view of astronomy. The starry heavens have ever been a fruitful field of thought. Scripture has very many allusions to them; and there is some ground for the saying—"an undevout astronomer is mad." As the young people beheld along with me the sun in his splendour, the moon in her mildness, the changing of the seasons, and the various other themes unfolded by astronomy, they were led to entertain higher views of the glory of him who made them, and of his grace in sending Christ to die.

You naturally suppose, that a parish minister, occupied in the discharge of the many duties devolving upon him, was unable to prepare lectures such as those just described, to any very great extent. I was however called upon to repeat the astronomical sermons again and again. The interest they excited was manifestly considerable. New classes succeeded the old, and, as religion was made continually my prominent theme, I am not without hope of benefit having been received by some who listened to me. The most fashionable of our youthful ladies became so far interested as to attend in large numbers. The gay votaries of the theatre and city assembly, turned aside for the time to hear those sermons; and a firm conviction was produced in my mind, that the establishment of a CHRISTIAN INSTITUTE was very practicable.

A second set of lectures upon astronomy succeeded the first. This gave a view of the constellations: the first having been confined to an outline of the science. Paley, Chalmers, Derham, and Faber, assisted me by their writings. Those writings formed my text books. In the astronomical sermons of Chalmers, I saw,

in some degree, a model; while the "Origin of Pagan idolatry" furnished much curious information.

The ladies, not being at any expense for a lecturer, contrived to make these various exercises the means of advancing several religious charities. Among themselves they arranged to contribute more than the necessary cost of apparatus; and the surplus was given, at their own option, to support the widow, assist the missionary, or in some other manner promote the cause of benevolence. I had in view, as a minister of Christ, their souls' benefit: they, along with improvement of their understandings, attained the privilege of indulging the best feelings of their hearts. The effect, in every respect, was salutary.

The cause of missions being very near my heart, I felt desirous of communicating to the young, information concerning the moral state of the world, and the progress of the Gospel. I therefore prepared a series of lectures on the religious condition of the several nations of the earth: interweaving an account of the labours of Bible and other Christian societies; a statement of the number and efficiency of the Missionary stations; a view of the horrible excesses of paganism; anecdotes of converted heathen; and, in general, whatever appeared best calculated to enlighten the understanding, or impress the heart on the great subject of the universal diffusion of the Gospel. I had, as in former lectures, representations painted upon glass, presenting to the eye the varieties of mankind; specimens of their idols; some of their cities and temples; natural scenery; and in short, a view of the world.

Now, you have an idea, my friend, of what I mean by a CHRISTIAN INSTITUTE. It consists of a series of lectures on the various branches of history and natural philosophy; so prepared as to make the Bible always prominent, and present JEHOVAH always ruling: and so delivered, with just accompaniments, as to create the highest possible degree of interest. What is to prevent the establishment and certain process of such a plan?

The researches of travellers furnished me very great aid in the lectures it was my privilege to deliver. Sir R. Kerr Porter, for instance, speaks of a piece of sculpture, near the summit of a precipitous mountain on the borders of ancient Assyria. This he supposes to be a memorial of Salmanezer's victory over Israel. I had his view transferred to glass, and gave an account of the discovery in one of my lectures. Belzoni unfolded the wonders of a new tomb supposed to be that of Pharoah Necho. I gave his account of the sarcophogus, and a view of the tomb. And from whatever quarter interesting facts corroborating Scripture, or enlightening the mind concerning the moral state of man, were to be gained, I endeavoured, in some orderly arrangement, to interweave them into the lectures. The thoughts of youth were thus

kept well occupied. Their very instructions were sources of high gratification: and they constantly discovered new cause to

—— love their Bible more,
And take a fresh delight
By day to read its pages o'er,
And meditate by night.

If, in the course of these hints, any information has been given, calculated to be beneficial to the young, I bless God for it; and I hope you will unite with me in praying, that He who has all hearts in his hand, may incline the ministers of the altar to increase their labours for the best interests of the rising generation.

ERRATA.

On page 7th, second line from bottom, for good read *gave.*
On page 117, eighteenth line from top, for Morris read *Norris.*
On page 121, fourteenth line from top, for Martinsborough read *Martinsburg.*
On page 226, sixteenth line from bottom, for Henderson read *Henshaw.*
On page 329, eighth line from bottom, for fo read *for.*
On page 349, eleventh line from top, for as read *us.*
On page 363, seventh line from bottom, for Loadicians read *Laodicians.*
On page 377, thirteenth line from top, for except read *expect.*
On page 494, seventeenth line from top, for his read *its.*

JUL 1 7 1930